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THE  
**ZION'S**  
**WATCHMAN.**

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VOLUME I.

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"HE THAT READETH LET HIM UNDERSTAND."

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EDITED AND PUBLISHED

BY

**A. FARNHAM, SYDNEY,**

FROM AUGUST 1853, TO APRIL 1855.



## PREFACE.

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In presenting the first Volume of the "Watchman," it may not be improper for us to adopt the usual course, and address a few remarks to our readers.

We would assure the reader, that we did not take upon us the duties and responsibilities of conducting the Watchman, because that we were secularly educated, or practically qualified for the duties of an editor, neither was it to gratify our own personal ambition, but we were actually forced into our present position by the press in these colonies, who were continually inserting articles against the character and doctrines of the saints, and uniformly refused to insert a reply except as an advertisement, for which they charged an exorbitant fee; but as there was no one willing to stand forth, for truth and righteousness, we felt it to be our bounden duty, according to our office and calling, to stand on the Lord's side against the mighty.

It was not the position of being on the Lord's side, but the duties that now devolved upon us, in that position that were new to us, we had for years been on the Lord's side, and our past duties were of physical nature, for these we had been qualified at the various branches of mechanicism. For our new sphere, we had little or no qualification, save that which should be imparted unto us, through the inspiration of the spirit of the Almighty whose servant we are.

The above will be a sufficient apology for any errors committed in conducting the Watchman.

We have had to struggle under pecuniary difficulties, which has caused some irregularities in the appearance and continuation of the Watchman, beyond the usual limits of a Vol.

Our duties calling for our frequent absence from Sydney, we felt it necessary to call Elder J. Jones to our assistance as Sub-Editor.

We feel thankful to our Heavenly Father, for the assistance given unto us, through His spirit in the discharge of our duties, and also for the good that it has been instrumental in accomplishing, and pray that His blessing may continue to attend it, and although many may detect many errors in the "Watchman," yet considering what are our amazement, is that there are so few. The praise is not ours but God's, to whom be glory and honor now and forever more. Amen.

EDITOR.

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The Church of Jesus Christ of Latter-day Saints

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# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,  
IN SYDNEY.

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No. 1.

SATURDAY, AUGUST 13, 1853.

Vol. I.

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## PROSPECTUS OF THE "ZION'S WATCHMAN."

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"The Law of the Lord is perfect, converting the Soul :  
The testimony of the Lord is sure,  
Making wise the Simple."—19 Psalm, 7 v.

To the Saints and all the friends of TRUTH. The "Zion's Watchman" we intend to issue monthly. We would say to the friends of truth, who wish to subscribe for the "Watchman," that we design to pursue a course which will shew the difference between the error which has often been published by the Periodicals of the day, and the *truth* as it exists with the Saints of God ;—which truths have been revealed from heaven by the Angels of the Lord to the Prophet Joseph Smith, and which truths are still being revealed to the servants of God, who still hold the power of the Holy Melchisedic Priesthood upon the earth at the present day, and are authorised to administer in its ordinances according to the Law of the Holy Priesthood, which is without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God—abideth a Priest continually. Peter like, we judge between the truth and error, and as the Apostles and Elders, by the gift of the Holy Spirit of truth as it is in Christ Jesus ;—behold the darkness that rests upon the minds of the people, we as Elders being clothed with said Priesthood, are deeply impressed with the necessity of discharging the duty laid upon us by the aforesaid authority, to warn the inhabitants of the earth to repent of their sins, to be baptized for the remission of the same, and to have hands laid on them for the gift of the Holy Ghost. That you with us may become the heirs of God and joint heirs with Jesus Christ in the kingdom of God, and be redeemed from your sins, and receive salvation thro' the principles of the everlasting gospel as preached by the Prophets and Apostles ever since the world began, and ever will be by all who have authority to preach the Gospel of Christ. Who have the authority to preach the Gospel of Christ? no person except they have been called of God as was Aaron. How shall they preach except they be sent of God? Now we have not received the spirit of the world but the

spirit which is of God, that we might know the things that are freely given us of God, which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.

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## DESERET AND THE LATTER-DAY SAINTS.

*Extract from Stansbury the Government Surveyor's Expedition to the Great Salt Lake.*

THE provisional State Government, with all the machinery of executive, legislative, and judicial functionaries, was in regular and harmonious action, under the constitution recently adopted. The jurisdiction of the "State of Deseret" had been extended over, and was vigorously enforced upon, all who came within its borders, and justice was equitably alike to "Saint" and "Gentile"—as they term all who are not of their persuasion. Of the truth of this, as far at least as the Gentiles were concerned, I soon had convincing proof, by finding, one fine morning, some twenty of our mules safely secured in the public pound, for trespass upon the cornfield of some pious Saint; possession was recovered only by paying the fine imposed by the magistrate and amply remunerating the owner for damage done to his crops. These courts were constantly appealed to by companies of passing emigrants, who having fallen out by the way, could not agree upon the division of their property. The decisions were remarkable for fairness and impartiality; and if not submitted to, were sternly enforced by the whole power of the community. Appeals for protection from oppression, by those passing through their midst, were not made in vain; and I know of at least one instance in which the marshal of the State was despatched, with an adequate force, nearly two hundred miles into the western desert, in pursuit of some miscreants who had stolen off with nearly the whole outfit of a party of emigrants. He pursued and brought them back to the city, and the plundered property was restored to its rightful owner.

While however, there are all the exterior evidence of a government strictly temporal, it cannot be concealed that it is so intimately blended with the spiritual administration of the Church, that it would be impossible to separate the one from the other.\* The first civil governor under the constitution of the new State, elected by the people, was the president of the Church, Brigham Young; the Lieutenant Governor was his first ecclesiastical Counsellor, and the Secretary of State,

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\* However "intimately blended" the civil government of the State or Territory, and the ecclesiastical government of the Church, may appear, they are in reality entirely separate and distinct from each other.—En.

his second Councillor: these three individuals forming together the "Presidency" of the Church. The Bishops of the several wards, who by virtue of their office in the Church, had exercised not only a spiritual, but temporal authority over the several districts assigned to their charge, were appointed, under the civil organization, to be justices of the peace, and were supported in the discharge of their duties, not only by the civil power, but by the whole spiritual authority of the Church also. This intimate connection of Church and State seems to pervade every thing that is done. The supreme power in both being lodged in the hands of the same individuals, it is difficult to separate their two official characters, and to determine whether in any one instance they act as spiritual or merely temporal officers.

The establishment of a civil government at all, seems to me to have been altogether the result of a foreseen necessity, which it was impossible to avoid. As the community grew in numbers and importance, it was not to be expected, as has been before remarked, that the whole population would always consist solely of members of the Church looking up to the Presidency, not only as its spiritual head, but as the divinely commissioned and inspired source of law in temporal matters and policy also. It became necessary, therefore, to provide for the government of the whole, by establishing some authority which could not be disputed by any, and would exercise a control over them as citizens, whether they were members of the Church or not; and which, being acknowledged and recognized by the government of the United States, would be supported by its laws, and upheld by its authority. The civil government, therefore, was wholly precautionary, and only for such Gentiles as might settle among them, the power and authority of the Church over its members being amply sufficient where they alone were concerned. In the organization of the civil government, nothing could be more natural than that, the whole people being of one faith, they should choose for functionaries to carry it into execution, those to whom they had been in the habit of deferring as their inspired guides, and by whom they had been led from a land of persecution into this far-off wilderness, which, under their lead, was already beginning to blossom like the rose. Hence came the insensible blending of the two authorities, the principal functionaries of the one holding the same relative position under the other. Thus the Bishop in case of a dispute between two members of the Church, would interpose his spiritual authority as Bishop for its adjustment, while in differences between those not subject to the spiritual jurisdiction, and who could not be made amenable to Church discipline, he would act in the magisterial capacity conferred upon him by the constitution and civil laws of the State. Thus the control of the affairs of the colony remained in the same hands, whether under Church or state organization, and these hands were, in a double capacity, those into which the constituents

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had, whether as citizens or as Church members, themselves chosen to confide it.

The revenue of the new State seemed to partake of the same double character; the treasures of the Church being freely devoted, when necessary, to the promotion of the temporal prosperity of the body politic. These are derived from a system of tithing, similar to that of the ancient Israelites. Each person, upon profession of his faith, and consequent reception into the bosom of the Church, is required to pay into "the treasury of the Lord" one tenth of all that he possesses; after which he pays a tenth of the yearly increase of his goods, and in addition contributes one tenth of his time,\* which is devoted to labour on the public works, such as roads, bridges, irrigating canals, or such other objects as the authorities may direct. The whole amount thus collected goes into the coffers of the Church, and is exacted only from its members. A tax is also laid upon property, as with us, which is levied upon all, both "Saint" and Gentile, and which constitutes the revenue of the civil government. All goods brought into the city pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half at which they are sold is demanded; the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars. The circulating medium is principally gold of their own coinage, and such foreign gold as is brought in by converts from Europe.

Notwithstanding this heavy, and as it would be to us, insupportable burden upon industry and enterprise, nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that prevailed the whole community. Ever since the first year of privation provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else,) to set apart a fund for the purpose of erecting a poor-house; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven, and of the special favour of the Diety: but I think it may be most clearly

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\* By the author's representation here, the reader will conclude that *one-fifth* of the increase of the Latter-day Saints is annually required as tithing. This representation is incorrect, as *one-tenth only* is required annually by the law of tithing, whether paid in labour, money, property, or produce.—Ed.



accounted for in the admirable discipline, and ready obedience to a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it had been effected. The happy consequence of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way from almost every country in Europe.

Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may, nevertheless, be pardoned for saying, that to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two Councillors, forming the Presidency of the Church, seemed to have but one object in view— the prosperity and peace of the society over which they presided.

In their dealings with crowds of emigrants that passed through their city, the Mormons were very fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party were subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied; to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned, or made to labour on the public works; a punishment richly merited, and which would have been inflicted on them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves, nothing

being father from their faith or practice than the spirit of communism, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extent of the Church government (which is a theocracy), and in the nature especially of their domestic relations.

Upon the action of the Executive in the appointment of the officers within the newly-created Territory, it does not become me to offer other than a very different opinion. Yet the opportunities of information to which allusion has already been made, may perhaps justify me in presenting the result of my own observations upon this subject. With all due deference, then, I feel constrained to say that in my opinion the appointment of the President of the Mormon Church, and head of the Mormon community, in preference to any other person to the high office of Governor of the Territory, independent of its political bearings, with which I have nothing to do, was a measure dictated alike by justice and by sound policy. Intimately connected with them from their exodus from Illinois, this man has been their Moses, leading them through the wilderness to a remote and unknown land, where they have since set up their tabernacle, and where they are now building their Temple. Resolute in danger, firm and sagacious in council, prompt and energetic in emergency, and enthusiastically devoted to the honor and interests of his people, he had won their unlimited confidence, esteem, and veneration, and held an unrivalled place in their hearts. Upon the establishment of the provisional government, he had been unanimously chosen as their highest civil magistrate, and even before his appointment by the President, he combined in his own person the triple character of confidential adviser, temporal ruler and Prophet of God. Intimately acquainted with their character, capacity, wants, and weakness; identified now with their prosperity, as he had formerly shared to the full in their adversity and sorrows; honored, trusted, the whole wealth of the community placed in his hands, for the advancement both of the spiritual and temporal interests of the infant settlement, he was surely of all others the man best fitted to preside, under the auspices of the general government, over a colony of which he may justly be said to be the founder. No other man could have so entirely secured the confidence of the people; and this selection by the Executive of the man of their choice, besides being highly gratifying to them, is recognised as an assurance that they shall hereafter receive, at the hands of the general government, that justice and consideration to which they are entitled. Their confident hope now is that, no longer fugitives and out-laws, but dwelling beneath the broad shadow of the national ægis, they will be subject no more to the violence and outrage which drove them to seek a secure habitation in this far distant wilderness.

## CONSISTENCY AGAINST THE S. M. HERALD.

THE "SYDNEY MORNING HERALD" some time ago published an article in reference to Mormonism, which at that time we did not deem worthy of notice. But that the public may see the unscrupulous manner in which principles are attacked, and the entire disregard to truth and justice that characterize these upholders of human institutions, we have determined to publish the following letter, sent through the post by one of our members, addressed to the Editors of the "SYDNEY MORNING HERALD," which their sense of justice and truth did not dispose them to publish. Mens' characters can be blasted, institutions condemned, not by reason or scripture, but vituperation. The cause which requires such support must be rotten at the core. We observed an article in the last number of the "CHRISTIAN HERALD," in reference to G. J. Adams, who has not been connected with the Church since 1846. We would just remind the public that the Doctrines of the Church of Jesus Christ of Latter-day Saints are either true or false, independent of the character of any individual. We would take the present opportunity to inform the conductors of the "CHRISTIAN HERALD," and all whom it may interest, that, that which the world calls Mormonism has a foundation or first principle. If these are true all the bad men in the world cannot make them false, and if false the characters of all the good men in the world cannot make them true. These principles are, 1st—Faith in God and in His Son Jesus Christ; 2nd—Repentance; 3rd—Baptism in water for the remission of sins; 4th—Laying on of hands for the Baptism of the Spirit, or the Gift of the Holy Ghost. We would once more observe that if these principles are true whatever Mormonism may, Presbyterianism must be wrong—not because any of its ministers do wrong, or because any bad men are identified with it, but because it is not founded on true principle; and we now bear our testimony that we know these principles to be true, and we call upon all men every where to believe the gospel, to repent of their sins and to be baptised by the servants of God for the remission of their sins, that they may receive the gift of the Holy Ghost—for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.

TO THE EDITORS OF THE "SYDNEY MORNING HERALD."

GENTLEMEN,—In your issue of Thursday, the 22nd instant, you published as an English extract, an article purporting to be copied from the "SWANSEA HERALD," headed Mormonism in Operation. I think had you reflected upon the article in question its inconsistency would have been so apparent, that if anything else could have been found to fill up it would not have found a place.

But having sent it forth to the public—if you are actuated by the spirit expressed in your motto you will readily give place to a few remarks showing its falsity.

The context of said article associates it with the present presidency and location of the Saints. This being the case I would ask you,

Gentlemen, is there a St. Louis in the Utah territory? is there an Illinois there? If not, how came he among the Mormons in the State of Illinois? Who were they? what were the name of the authorities referred to? The world knows that the Saints were driven from Nauvoo, Illinois, in 1845; at that they settled at the Great Salt Lake in 1848, were they still continue to build up the Kingdom of God, and to prepare for the ingathering of the Saints who are making a covenant with the Lord by sacrifice in the East, West, North and South. If this man was en route for the Great Salt Lake, how came he to go to Illinois, and having stopped there, pray how could he be an eye witness of Mormonism in operation.

And as to the allusion to the case of the Judges, it is now notorious that the Committee appointed by Congress to investigate the case refused to make a report, and that President Filmore nominated two of the principle office-bearers in the Church to fill the vacancies.

I am, Gentlemen, Yours, &c.,

June, 29.

JOHN JONES.

—o—  
SELECT POETRY.

|                                      |                                       |
|--------------------------------------|---------------------------------------|
| Watchman! tell us of the night,      | Watchman! will its beam alone         |
| What the signs of promise are;       | Gild the spot that gave them birth?   |
| Traveller! o'er yon mountains height | Traveller! ages are its own,          |
| See that glory beaming star:         | See, it bursts o'er all the earth.    |
| Watchman! does its beautiful ray     | Watchman! tell us of the night,       |
| Aught of hope or joy foretell?       | For the morning seems to dawn;        |
| Traveller! yes; it brings the day,   | Traveller! darkness takes its flight, |
| Promis'd day of Israel.              | Doubt and terror are withdrawn;       |
| Watchman! tell us of the night,      | Watchman! let thy wanderings cease:   |
| Higher yet that star ascends;        | Hic thee to thy quiet home?           |
| Traveller! blessedness and light,    | Traveller! lo! the Prince of Peace    |
| Peace and truth its course pretends: | Lo! the son of God is come.           |

NOTICES.

PERSONS desirous of becoming Subscribers for the "ZION'S WATCHMAN" can give in their Names and Subscriptions (Price 3d. per No.) to

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# THE ZION'S WATCHMAN,

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**Church of Jesus Christ of Latter-Day Saints,**

IN SYDNEY.

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SATURDAY, SEPTEMBER 24, 1853.

Vol. I.

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## A SERMON ON PLURALITY OF WIVES,

*Delivered in the Tabernacle at Great Salt Lake, August 29th, 1852, at 10 a. m., by Orson Pratt, one of the twelve Apostles of the Church of Jesus Christ of Latter-day Saints.*

It is well known to the congregation before me, that the Latter Day Saints have embraced the doctrine of a plurality of wives, as a part of their religious faith. It is not, as many have supposed, a doctrine embraced by them to gratify the carnal lusts and feelings of man; that is not the object of the doctrine.

We shall endeavour to set forth before this enlightened assembly, some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith. And I believe that they will not, under our present form of government, (I mean the government of the United States,) try us for treason for believing and practising our religious notions and ideas. I think if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith, and the practice of it. Then it can be proven to a demonstration, that the Latter Day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of this part of their religion, such laws must be unconstitutional.

But, says the objector, we cannot see how this doctrine can be embraced as a matter of religion and faith; we can hardly conceive how it can be embraced only as a kind of domestic concern, something that pertains to domestic pleasures, in no way connected with religion. In reply we will show you that it is incorporated as a part of our religion, and necessary for our exhortation to the fulness of the Lord's glory in the eternal world. Would you like to know the reasons? Before we get through, we will endeavour to tell you why we consider it an essential doctrine to glory and exaltation, to our fulness of happiness in the world to come.

We will first make a few preliminary remarks in regard to the existence of man,—to his first existence in his first estate; and then say something in relation to his present state, and the bearing which it has upon his next or future state.

The Mormons have a peculiar doctrine in regard to our pre-existence, different from the views of the christian world, so called, who do not believe that man had a pre-existence. It is believed by the religious world, that man, both body and spirit, begins to live about the time that he is born into this world or a little before ; that then is the beginning of life.—They believe, that the Lord, by a direct act of creation, formed, in the first place, man out of the dust of the ground; and they believe that man is possessed of both body and spirit, by the union of which he became a living creature. Suppose we admit this doctrine concerning the formation of the body from the dust ; then how was the spirit formed ? Why, says one, we suppose it was made by a direct act of creation, by the Almighty himself, that he moulded the spirit of man, formed and finished it in a proper likeness to inhabit the tabernacle he had made out of the dust.

Have you any account of this in the Bible ? Do the scriptures declare that the spirit was formed at the time the tabernacle was made ? No. All the tabernacles of the children of men that were ever formed, from remote generations, from the day of Adam to this time, have been formed out of the earth. We are of the earth, earthly. The tabernacle has been organized according to certain principles, and laws of organization with bones, and flesh, and sinews, and skin. Now where do you suppose all these tabernacles got their spirits ? Does the Lord make a new spirit every time a tabernacle is made ? If so, the work of creation, according to the belief of christendom, did not cease on the seventh day. If we admit their views, the Lord must be continually making spirits to inhabit all the tabernacles of the children of men; he must make something like one thousand millions of spirits every century ; he must be working at it every day for there are many hundreds of individuals being born into the world every day. Does the Lord create a new spirit every time a new tabernacle comes into the world ? That does not look reasonable, or God like.

But how is it, you enquire ? Why the fact is, that being that animates this body, that gives life and energy, and power to move, to act, and to think—that being that dwells within this tabernacle, is much older than what the tabernacle is. That spirit that dwells within each man, and each woman, of this vast assembly of people, is more than a thousand years old, and I would venture to say, that it is more than five thousand years old.

But how was it made ? When was it made ? And by whom was it made ? If our spirits existed thousands of years ago,—if they began to exist ; if there were a beginning to their organization, by what process was this organization carried on ? Through what medium, and by what system of laws ? Was it by a direct creation of the Almighty ? or were we framed according to a certain system of laws in the same manner as our tabernacles ? If we were to reason from analogy—if we admit analogical reasoning in the question, what would we say ? We should say, that our spirits were formed by generation, the same as the body or tabernacle of flesh and bones. But what says revelation upon the subject ? we will see whether revelation and analogy will agree.

We read of a certain time when the corner stones of the earth were laid, and the foundations thereof were made sure—of a certain time when the Lord began to erect this beautiful and glorious habitation, the earth, then they had a time of joy. I do not know whether they had instruments of music or whether they were engaged in the dance; but one thing is certain, they had great joy and the heavens resounded with their shouts; yea, the Lord told Job, that all the sons of God shouted for joy, and the morning stars sang together, when the foundations of this globe were laid.

The SONS of God, recollect, shouted for joy, because there was a beautiful habitation, being built, so that they could get tabernacles and dwell thereon: they expected the time—they looked forward to the period; and it was joyful to them, to reflect, that the creation was about being formed, the corner stone of it was laid, on which they might in their times, and in their seasons, and in their generations, go forth and receive tabernacles for their spirits to dwell in. Do you bring it home to yourselves, brethren and sisters? Do you realise that you and I were there? Can you bring it to your minds that you and I were among that happy number that shouted for joy when this creation was made? Says one, I don't recollect it. No wonder! for your recollection is taken from you, because you are in a tabernacle that is earthly; and all this is right and necessary. The same is written of Jesus Christ himself, who had to descend below all things. Though he had wisdom to assist in the organization of this world; though it was through him, as the great leader of all these sons of God, the earth was framed, and framed too, by the assistance of all his younger brethren,—yet we find, with all that great and mighty power he possessed, and the great and superior wisdom that was in his bosom, that after all, his judgement had to be taken away; in his humiliation, his reason, his intelligence, his knowledge, and the power that he was formerly in possession of, vanished from him as he entered into the infant tabernacle. He was obliged to begin down at the lowest principles of knowledge, and ascend upward by degrees, receiving grace for grace, truth for truth, knowledge for knowledge, until he was filled with all the fulness of the Father, and was capable of ruling, governing, and controlling all things, having ascended above all things. Just so with us; we that once lifted up our united voices as sons and daughters of God, and shouted for joy at the laying of the foundation of this earth,—have come here and taken tabernacles, after the pattern of our elder brother; and in our humiliation, (for it is humiliation to be deprived of knowledge we once had, and the power we once enjoyed) in our humiliation, just like our elder brother, our judgement is taken away. Do we not read also in the bible, that God is the Father of our spirits?

We have ascertained that we have had a previous existance. We find that Solomon, that wise man says that when the body returns to the dust, the spirit returns to God who gave it. Now all of this congregation very well know, that if we never existed *there*, we could not *return* there. I could not return to California;—why? because, I never have been there. If you never were with the Father, the same as Jesus was before the foundation of the world, you never

could return there, any more than I could to the West Indies, where I have never been. But if we have once been there, then we can see the force of the saying of the wise man, that the spirit returns to God who gave it; it goes back where it once was.

Much more evidence might be derived in relation to this subject, even from the English translation of the bible, but I do not feel disposed to dwell too long upon any particular testimony; suffice it to say that the Prophet Joseph Smith's translation of the fore part of the book of Geneses is in print, and is exceedingly plain upon this matter. In this inspired translation we find the pre-existence of man clearly laid down, and that the spirits of all men, male and female, did have an existence, before man was formed out of the dust of the ground. But who was their father? I have already quoted a saying that God is the Father of our spirits.

In one sense of the word, there are more Gods than one; and in another sense there is but one God. The scriptures speak of more Gods than one. Moses was called a God to Aaron in plain terms; and our Savior, when speaking upon this subject, says, "if the scriptures called them Gods unto whom the word of God came, why is it that you should seek to persecute me, and kill me, because I testify that I am the Son of God?" This in substance, was the word of our Savior; those to whom the word of God came are called Gods according to his testimony. All these beings of course are one, the same as the Father and the Son are one. The Son is called God, and so is the Father, and in some places the Holy Ghost is called God.

They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the Father of spirits, so has another; if one God can propagate his species, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same things; consequently, there will be many fathers, and there will be many families, and many sons and daughters, and there will be the children of those glorified, celestial beings that are counted worthy to be Gods.

Here let me bring for the satisfaction of the saints, the testimony of the vision, given to our prophet and revelator, John Smith, and Sidney Ridgon, on the 16th day of February, 1832. They were engaged in translating the New Testament by inspiration; and while engaged in this great work, they came to the 29th verse of the fifth chapter of John, which was given to them in these words: "they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust." This being given in different words from the English translation, caused them to marvel and wonder; they lifted up their hearts in prayer to God, that he would show them why it was that this should be given to them in a different manner; and behold, the visions of heaven opened before them. They gazed upon the eternal worlds, and saw things before this world was made. They saw the spiritual creation who were to come forth and take upon themselves bodies; and they saw things as they are to be in future; they saw the celestial, terrestrial, and telestial worlds, as



well as the sufferings of the ungodly ; all passed before them in their great and glorious vision. And while they were yet gazing upon things as they were before the world was made, they were commanded to wright saying "this is the testimony, last of all, which we give of him, that he lives ; for we saw him, even on the right hand of God, and we heard the voice bearing record that he is the Only Begotten of the Father ; that by him, and through him, and of him, the worlds are, and were created, and the inhabitants thereof are begotten sons and daughters unto God." Notice this last expression, "the inhabitants thereof, are begotten sons and daughters unto God," (meaning the different worlds that have been created and made.) Notice, this does not say that God, whom we serve and worship, was actually the Father himself, in his own person, of all these sons and daughters of the different worlds ; but they "are begotten sons and daughters unto God," that is, begotten by those who are made like him, after his image, and in his likeness they begat sons and daughters, and begat them *unto* God, to inhabit these different worlds we have been speaking of. But more of this if we have time before we getthrough.

We now come to the second devision of our subject, or the entrance of these spirits upon their second estate, or their birth and existence in mortal tabernacles. We are told that among this great family of spirits, some were noble and greater than others, having more intelligence.

Where do you read that, says one? Out of the book of Abraham, translated from the Egyptian Papyrus by the Prophet Joseph Smith. Among the great and numerous family of spirits,—("the begotten sons and daughters unto God,") there are some more intelligent than others, and the Lord showed unto Abraham, "the intelligencies that were organized before the world was, and among all these there were many of the noble and great ones." And God said to Abraham, "thou art one of them, thou wast chosen before thou wast born." Abraham was chosen before he was born. Here then is knowledge, if we had time to notice it, upon the doctrine of election. However, I may just remark, it does not mean unconditional election to eternal life, of a certain class, and the rest : doomed to eternal damnation. Suffice to say, that Abraham and many others of the great and noble ones in the family of spirits, were chosen before they were born, for certain purposes, to bring about certain works, to have the privilege of coming upon the stage of action, among the host of men, in favorable circumstances. Some came through good and holy parentages, to fulfil certain things the Lord decreed should come to pass, from before the foundations of the world.

The Lord has ordained that these spirits should come here and take tabernacles by a certain law, through a certain channel ; and that law is the law of marriage. There are a great many things that I will pass by ; I perceive that if I were to touch upon all these principles, the time allotted for this discourse would be too short, therefore I am under the necessity of passing by many things in relation to these spirits in their first estate, and the laws that governed them there, and come to their second estate.

The Lord ordained marriage between male and female as a law

through which spirits should come here and take tabernacles, and enter into the second state of existence. The Lord himself solemnized the first marriage pertaining to this globe, and pertaining to flesh and bones here upon this earth. I do not say pertaining to mortality; for when the first marriage was celebrated, no mortality was there. The first marriage that we have any account of, was between two immortal beings, old father Adam, and old mother Eve; they were immortal beings; death had no dominion—no power over them; they were capable of enduring for ever and ever, in their organization. Had they fulfilled the law, and kept within certain conditions, and bounds, their tabernacles would never have been seized by death; death entered entirely by sin, and sin alone. This marriage was celebrated between two immortal beings; for how long? until death? No. That was entirely out of the question; there could have been no such thing in the ceremony.

What would you consider, my hearers, if a marriage was to be celebrated between two beings not subject to death? Would you consider them joined together for a certain number of years, and that then all their covenants were to cease for ever, and the marriage contract be dissolved? Would it look reasonable and consistent? No. Every heart would say that the work of God is perfect in and of itself, and inasmuch as sin had not brought imperfection upon the globe, what God joined together, could not be dissolved, and destroyed, and torn assunder by any power beneath the celestial world, consequently it was eternal; the ordinance of union was eternal; the sealing of the great Jehovah upon Adam and Eve was eternal in its nature; and was never instituted for the purpose of being overthrown and brought to an end. It is known that the Mormons are a peculiar people about marriage; we believe in marrying, not only for time, but for all eternity. This is a curious idea, says one, to be married for all eternity. It is not curious at all; for when we come to examine the scriptures, we find that the very first example set for the whole human family as a pattern instituted for us to follow, was not instituted until death, for death had no dominion at that time, but it was an eternal blessing pronounced upon our first parents. I have not time to explain further the marriages of Adam and Eve; but will pass on to their posterity.

It is true, that they became fallen but there is a redemption. But some may consider that the redemption only redeemed us in part, that is, merely from some of the effects of the fall. But this is not the case; every man and woman must see at once that a redemption must include a complete restoration of all privileges lost by the fall.

Suppose, then, that the fall was of such a nature as to dissolve the marriage covenant by death,—which is not necessary to admit, for the covenant was sealed previous to the fall, and we have no account that it was dissolved—but suppose this was the case; would not the redemption be equally as broad as the fall, to restore the posterity of Adam back to that which they lost? and if Adam and Eve were married for all eternity, the ceremony was an everlasting ordinance, that they twain should be one flesh for ever; if you and I should ever be accounted worthy to be restored back from our fallen and degraded

condition to the privileges enjoyed before the fall, should we not have an everlasting marriage seal, as it was with our first progenitors? If we had no other reasons in all the Bible, this would be sufficient to settle the case at once in the mind of every reflecting man and woman, that inasmuch as the fall of man has taken away any privileges in regard to the union of male and female, these privileges must be restored in the redemption of man, or else it is not complete.

What is the object of this union? is the next question. We are told the object of it is clearly expressed; for, says the Lord unto the male and female, I command you to multiply and replenish the earth. And inasmuch as we have proved that the marriage ordinance was eternal in its nature, previous to the fall; if we are restored back to what was lost by the fall, we are restored for the purpose of carrying out the commandment given before the fall, namely, to multiply and replenish the earth.—Does it say, continue to multiply for a few years, and then the marriage contract must cease, and there shall be no further opportunity of carrying out this command, but it shall have an end? No. there is nothing specified of this kind; but the fall has brought in disunion through death; it is not a part of the original plan; consequently, when male and female are restored from the fall, by virtue of the everlasting and eternal covenant of marriage, they will continue to increase and multiply to all ages of eternity, to rise up beings after their own order, and in their likeness and image, germs of intelligence, that are destined, in their times and seasons to become only sons of God, but Gods themselves.

This accounts for the many worlds we heard elder Grant speaking about yesterday afternoon; the peopling of worlds, or an endless increase, even of one family, would require an endless increase of worlds; and if one family were to be united in the eternal covenant of marriage, to fulfil that great commandment, to multiply his species and propagate them; and if there be no end to the increase of his posterity, it would call for an endless increase of new worlds; and if one family calls for this, what would innumerable millions of families call for? They would call for as many worlds as have already been discovered by the telescope; yea the number must be multiplied to infinity in order that there may be room for the inheritance of the sons and daughters of the Gods. Do you begin to understand how these worlds get their inhabitants? Have you learned that the sons and daughters of God before me this day are his offspring—made after his own image; that they are to multiply their species until they become innumerable?

Let us say a few words before we leave this part of the subject on the promises made to Abraham, Isaac and Jacob. The promises were, lift up your eyes, and behold the stars; so thy seed shall be as numberless as the stars. What else did he promise? Go to the sea shore, and look at the ocean of sand, and behold the smallness of particles thereof, and then realize that your seed shall be as numberless as the sand. Now let us take this into consideration. How large a bulk of sand would it take to make as many inhabitants as there are now upon the earth? In about one cubic foot of sand, reckoning the grains of a certain size, there would be a thousand million parti-

cles. Now that is about the estimated population of our globe. If our earth were to continue 8,000 years, or eighty centuries, with an average population of one thousand millions per century, then three cubic yards of sand would contain a greater number of particles than the whole population of the globe from the beginning until the measure of the inhabitants of this creation is complete. If men then cease to multiply, where is the promise made to Abraham? Is it fulfilled?—No. If that is the end of his increase behold the Lord's promise is not fulfilled. For the amount of sand, representing his seed, might all be drawn in a one-horse cart; and yet the Lord said to Abraham, thy seed shall be as numerous as the sand upon the sea shore; that is, to carry out the idea in full, it was to be endless; and therefore there must be an infinity of worlds for their residence. We cannot comprehend infinity. But suffice it to say, if all the sands on the sea shore were numbered, says the Prophet Enoch, then all the particles of the earth besides, and then the particles of millions of earths like this, it would not be a beginning to all thy creations, and yet thou art there, and thy bosom is there, and thy curtains are stretched out still. This gives plenty of room for the fulfilment of the promise made to Abraham, and enough to spare for the fulfilment of similar promises to all his seed. We read that those who do the works of Abraham, are to be blessed with the blessing of Abraham. Have you not, in the ordinances of this last dispensation, had the blessings of Abraham pronounced upon your heads? O yes, you say, I well recollect, since God has restored the everlasting priesthood, that by a certain ordinance these blessings were placed upon our heads, the blessings of Abraham, Isaac, and Jacob. Why, says one, I never thought of it in this light before. Why did you not think of it? Why not look upon Abraham's blessings as your own, for the Lord blessed him with a promise of seed as numerous as the sands upon the sea shore, so will you be blessed, or else you will not inherit the blessings of Abraham. How did Abraham manage to get a foundation laid for this mighty kingdom? Was he to accomplish it all through one wife? No. Sarah gave a certain woman to him whose name was Hagar, and by her seed was to be raised up unto him. Is this all? No. We read of his wife Keturah, and also of a plurality of wives and concubines,—which he had,—from whom he raised up many sons. Here, then, was a foundation laid, for the fulfilment of the great and grand promise, concerning the multiplicity of his seed. It would have been rather a slow process, if Abraham had been confined to one wife like some of those narrow, contracted nations of modern Christianity.

I think there is only about one fifth of the population of the globe, that believe in the one-wife system; the other four-fifths believe in the doctrine of a plurality of wives. They have had it handed down from time im-memorial, and are not half so narrow and contracted in their minds, as some of the nations of Europe and America, who have done away with the promises, and deprived themselves of the blessings of Abraham, Isaac and Jacob. The nations do not know anything about the blessings of Abraham; and even those who have only one wife, cannot get rid of their covetousness, and get their

little hearts large enough to share their property with a numerous family; they are so penurious, and so narrow contracted, in their feelings, that they take every possible care not to have their families large; they do not know what is in the future, nor what blessings they are depriving themselves of, because of the traditions of their fathers, they do not know that a man's posterity, in the eternal worlds, are to constitute his glory, his kingdom, and dominion.

Here, then, we perceive, just from this one principle reasoning from the blessings of Abraham alone, the necessity,—if we would partake of the blessings of Abraham, Isaac and Jacob,—of doing their works; and he that will not do the works of Abraham, and walk in his footsteps, will be deprived of his blessings.

Again, let us look at Sarah's peculiar position in regard to Abraham. She understood the whole matter; she knew that unless seed was raised up to Abraham, that he would come short of his glory; and she understood the promise of the Lord, and longed for Abraham to have seed. And when she saw that she was old, and fearing that she should not have the privilege of raising up seed, she gave to Abraham, Hagar. Would Gentile christendom do such things now-a-days? Oh no; they would consider it enough to send a man to an endless hell of fire and brimstone. Why? Because tradition has instilled this in their minds as a dreadful, awful thing.

It matters not to them how corrupt they are in female prostitution, if they are not lawfully married to only one wife; but it would be considered an awful thing by them to raise up a posterity from more than one wife; this would be wrong indeed;—but to go into a brothel, and there debauch themselves in the lowest haunts of degradation all the days of their lives, they consider only a trifling thing; nay, they can even license such institutions in christian nations, and it all passes off very well.

That is tradition; and their posterity have been fostered, and brought up in the footsteps of wickedness. This is death, as it stalks abroad among the great and popular cities of Europe and America.

Do you find such haunts of prostitution, degradation and misery here, in the cities of the mountains? No. Were such things in our midst, we should feel indignant enough to see such persons blotted out of the page of existence. These would be the feelings of this community.

Look upon those who committed such iniquity in Israel, in ancient days; every man and woman who committed adultery, were put to death. I do not say that this people are going to do this; but I will tell you what we believe;—we believe it ought to be done.

Whoredom, adultery, and fornication, have cursed the nations of the earth for many generations, and are increasing fearfully upon the community; but they must be entirely done away from those who call themselves the people of God; if they are not, woe! woe! be unto them also, for "thus saith the Lord God Almighty," in the Book of Mormon, "woe unto them that commit whoredoms, for they shall be thrust down to hell!" There is no getting away from it. Such things will not be allowed in this community; and such characters will find that the time will come that that God whose eyes are upon all the

children of men, and who discerneth the things that are done in secret, will bring their acts to light, and they will be made an example before the people, and shame and infamy will cleave to their posterity after them, unto the third and fourth generation of them that repent not.

How is this to be prevented?—for we have got a fallen nature to grapple with. It is to be prevented in the way the Lord devised in ancient times; that is, by giving to his faithful servants a plurality of wives, by which a numerous and faithful posterity can be raised up, and taught in the principles of righteousness and truth; and then, after they fully understand those principles that were given to the ancient patriarchs, if they keep not the law of God, and commit adultery, and transgressions of this kind, let their names be blotted out from under heaven, that they may have no place among the people of God.

But again, there is another reason why this plurality should exist among the Latter Day Saints—I have already given you one reason, and that is, that you might inherit the blessings and promises made to Abraham, Isaac and Jacob, and receive a continuation of your posterity, that they become as numerous as the sand upon the sea shore. There is another reason, and a good one, too—What do you suppose it is? I will tell you; and it will appear reasonable to every man and woman of a reflecting mind. Do we not believe, as the scriptures have told us, that the wicked nations of the earth are doomed to destruction? Yes; we believe it. Do we not also believe, as the prophets have foretold, concerning the last days, as well as what the new revelation have said upon the subject, that darkness prevails upon the earth, and gross darkness upon the minds of the people; and not only this, but that all flesh has corrupted its way upon the face of the earth; that is, that all nations, speaking of them as nations, have corrupted themselves before the Most High God, by their wickedness, whoredoms, idolatries, abominations, adulteries, and all other kinds of wickedness? And we furthermore believe, that according to the Jewish prophets, as well as the Book of Mormon, and modern revelations, given in the Book of doctrine and Covenants, that the sword of the vengeance of the Almighty is already unsheathed, and stretched out, and will no more be put back into the scabbard, until it falls upon the head of the nations, until they are destroyed, except they repent. What else do we believe? We believe that God is gathering out from among these nations those who will harken to his voice, and receive the proclamation of the gospel, to establish them as a people alone by themselves, where they can be instructed in the right way, and brought to the knowledge of the truth. Very well; if this be the case, that the righteous are gathering out, and are still being gathered from among the nations, and being planted by themselves, one thing is certain, that that people are better calculated to bring up children in the right way than any other under the whole heavens. O yes, says one, if that is the case,—if you are the people the ancient prophets have spoken of—if you are the people that are guided by the Lord, you are under the influence, power, and guidance of the Almighty, you must be the best people under heaven, to dictate the young mind:—but what has that to do with the plurality of wives?

I will tell you. I have already told you that the spirits of men and women, all had a previous existance, thousands of years ago, in the heavens, in the presence of God, and I have already told you that among them are many spirits that are more noble, more intelligent than others, that are called the great and mighty ones, reserved until the dispensation of the fullness of times, to come forth upon the face of the earth, through a noble parentage, that shall train their young and tender minds in the truth of eternity, that they may grow up in the Lord and be strong in the power of his might; be clothed upon with his glory; be filled with exceeding great faith; that the visions of eternity may be opened to their minds; that they may be prophets, priests, and kings to the Most High God. Do you believe, says one, that they are reserved until the last dispensation, for such a noble purpose? Yes; and among the saints is the most likely place for these spirits to take their tabernacles—through a just and righteous parentage. They are to be sent to that people that are the most righteous of any other people upon the earth; there to be trained up properly, according to their nobility and intelligence, and according to the laws which the Lord ordained before they were born. This is the reason why the Lord is sending them here, brethren and sisters; they are appointed to come and take their bodies here, that in their generations they may be raised up among the righteous. The Lord has not kept them in store for five or six thousand years past, and kept them waiting for their bodies all this time, to send them among the Hottentots, the African negroes, the Idolatrous Hindoos, or any other of the fallen nations that dwell upon the face of this earth. They are not kept in reserve in order to come forth to receive such a degraded parentage upon the earth; no; the Lord is not such a being; his justice, goodness, and mercy will be magnified towards those who were chosen before they were born; and they long to come, and they will come among the saints of the living God; this would be their highest pleasure and joy, to know that they could have the privilege of being born of such noble Parentage.

Then is it not reasonable and consistant, that the Lord should say unto his faithful and chosen servants, that had proved themselves before him all the day long—that had been ready and willing to do whatsoever his will required them to perform,—take unto yourselves more wives, like unto the Patriarchs, Abraham, Isaac and Jacob of old—like those who lived in ancient times, who walked in my footsteps, and kept my commands? Why should they not do this? Suppose the Lord should answer this question—would he not say, I have here in reserve, noble spirits, that have been waiting for thousands of years, to come forth in the fullness of times, and which I designed should come forth through these my faithful and chosen servants, for I know they will do my will, and they will teach their children after them to do it.—Would not this be the substance of the language, if the Lord should give us an answer upon this subject?

But then another question will arise; how are these things to be conducted? Are they to be left at random? Is every servant of God at liberty to run here, and there, seeking out the daughters of men as wives unto themselves, without any restriction, law, or condition? No! we find these things were restricted in ancient times. Do you not recollect the circumstance of the prophet Nathan's coming to David? He came to reprove him for certain disobedience, and told him about the wives he had lost through it; that the Lord would give them to another; and he told him if he had been faith-

ful, that the Lord would have given him still more, if he had only asked for them. Nathan the prophet, in relation to David, was the man that held the keys concerning this matter in ancient days, and it was governed by the strictest laws.

So in these days; let me announce to this congregation, and there is but one man in all the world, at the same time, who can hold the keys of this matter; but one man has power to turn the key to enquire of the Lord, and to say whether I, or these my brethren, or any of the rest of this congregation, or the saints upon the face of the whole earth, may have this blessing of Abraham conferred upon them; he holds the keys of these matters now, the same as Nathan, in his day.

But, says one, how have you obtained this information? By new revelation. When was it given, and to whom? It was given to our prophet, Seer, and revelator, Joseph Smith, on the 12th day of July, 1843; only about eleven months before he was martyred for the testimony of Jesus.

He held the keys of these matters; he had the right to enquire of the Lord: and the Lord has set bounds, and restrictions to these things; he has told us in that revelation, that only one man can hold these keys upon the earth at the same time; and they belong to that man who stands at the head, to preside over all the affairs of the church and kingdom of God in the last days. They are the sealing keys of power, or in other words, of Elijah, having been committed and restored to the earth by Elijah, the prophet, who held many keys, among which were the keys of sealing, to bind the hearts of the fathers to the children, and the children to the fathers, together with all the other sealing keys and powers, pertaining to the last dispensation. They were committed by that Angel who administered in the Kirtland Temple, and spoke unto Joseph, the prophet, at the time of the endowments in that house.

Now let us enquire, what will become of those individuals who have this law taught unto them in plainness, if they reject it? [A voice in the stand, they will be damned.] I will tell you, they will be damned saith the Lord God Almighty, in the Revelation he has given. Why? Because where much is given much is required; where there is great knowledge unfolded, for the exaltation, glory and happiness of the sons and daughters of God, if they close up their hearts, if they reject the testimony of his word and will not give heed to the principles he has ordained for their good, they are worthy of damnation, and the Lord has said they shall be damned. This was the word of the Lord to his servant Joseph the prophet himself. With all the knowledge and light he had, he must comply with it, or says the Lord unto him, you shall be damned; and the same is true in regard to all those who reject these things.

What else have we heard from our President? he has related to us that there are some damnations that are eternal in their nature, while others are but for a certain period, they will have an end, they will not receive a restoration to their former privileges, but a deliverance from certain punishments; and instead of being restored to all the privileges pertaining to man previous to the fall, they will be only permitted to enjoy a certain grade of happiness, not a full restoration. Let us enquire after those who are to be damned, admitting they will be redeemed, which they will be unless they have sinned against the Holy Ghost. They will be redeemed, but what will it be to? Will it be to exaltation and to a fullness of glory? Will it be to become the sons of God, or Gods to reign upon thrones, and multiply their posterity and reign over them as kings? No, they will not. They have lost that exalted privilege for ever; though they may, after having



been punished for long periods, escape by the skin of their teeth; but no kingdom will be conferred upon them. What will be their condition? I will tell you what revelation says, not only concerning them that reject these things, but concerning those that through their carelessness, or want of faith, or something else, have failed to have their marriages sealed for time and for all eternity; those who do not do these things, so as to have the same ordinances sealed upon their heads by divine authority as was upon the head of old Father Adam—if they fail to do it through wickedness, through their ungodliness—behold, they also will never have the privilege of possessing that which is possessed by the Gods that hold the keys of power, of coming up to the thrones of their exaltation, and receiving their kingdoms. Why? Because, saith the Lord all oaths, all covenants and all agreements, &c., that have been made by man, and not by me, and by the authority I have established, shall cease when death shall separate the parties; that is the end, that is the cessation, they go no further, and such a person cannot come up in the morning of the resurrection, and say, behold I claim you as my wife, you are mine, I married you in the other world before death, therefore you are mine; he cannot say this. Why? Because he never married that person for eternity.

Suppose they should enter into covenant and agreement and conclude between themselves to live together to all eternity, and never have it sealed by the Lord's sealing power, by the holy priesthood, would they have any claim on each other in the morning of the resurrection? No; it would not be valid or legal and the Lord would say it was not by him; your covenants were not sealed on the earth, and therefore they are not sealed in the heavens; they are not recorded in my book, they are not to be found in the records that are in the archives of eternity; therefore the blessings you might have had, are not for you to enjoy. What will be their condition? the Lord has told us. He says these are angels; because they keep not this law they shall be ministering servants unto those who are worthy of obtaining a more exceeding and eternal weight of glory, wherefore, saith the Lord, they shall remain singly and separately in their saved condition, and shall not have power to enlarge themselves, and thus shall they remain for ever and ever.

Here, then, you can read their history; they are not Gods, but they are angels or servants to the Gods. There is a difference between the two classes; the Gods are exalted; they hold keys of power, are made kings and priests, and this power is conferred upon them in time by the everlasting priesthood to hold a kingdom in eternity that shall never be taken from them worlds without end, and they will propagate their species. They are not servants: for one God is not to be a servant to another God; they are not angels; and this is the reason why Paul said, know ye not brethren that we shall judge angels? Angels are inferior to the saints who are exalted as kings. These angels who are to be judged and to become servants to the Gods did not keep the law, therefore, though they are saved, they are to be servants to those who are in a higher condition.

What does the Lord intend to do with this people? He intends to make them a kingdom of Kings and Priests, a kingdom unto himself, or in other words a kingdom of Gods, if they will hearken to his law. There will be many who will not hearken, there will be the foolish among the wise who will not receive the new and everlasting covenant in its fullness, and they never will attain to their exaltation, they never will be counted worthy to hold the sceptre of power over a numerous progeny, that shall multiply themselves without end, like the sand upon the sea shore.

We can only touch here and there upon this great subject, we can only offer but a few words with regard to this great, sublime, beautiful, and glorious doctrine which has been revealed by the prophet, Seer, and revelator, Joseph Smith, who sealed his testimony with his blood, and thus revealed to the nations things that were in ancient times, as well as things that are to come.

But while I talk, the vision of my mind is opened; the subject spreads forth and branches out like the branches of a thrifty tree; and as for the glory of God, how great it is. I feel to say hallelujah to this great and holy name; for he reigns in the heavens, and he will exalt his people to sit with him upon the thrones of power to reign for ever and ever.

### REVELATION given to Joseph Smith, Nauvoo, July 12th, 1843.

Verily thus saith the Lord, unto you my servant Joseph, that inasmuch as you have enquired of my hand, to know and understand wherein I the Lord justified my servants, Abraham, Isaac, and Jacob; as also Moses, David, and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines. Behold! and lo, I am the Lord thy God, and will answer thee as touching this matter: Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for behold! I reveal unto you a new and an everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant, and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as was instituted from before the foundations of the world; and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof, must, and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into, and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the keys of this priesthood are conferred,) are of no efficacy, virtue, or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead.

Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands, that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and every thing that is in the world, whether it be ordained of man, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word saith the Lord, shall be thrown down and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me, shall be shaken and destroyed.

Therefore if a man marry him a wife in the world, and he marry her not by me, nor by my word; and he covenant with her, so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world; therefore, when they are out of the world, they neither marry, nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those, who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide by law, therefore they cannot be enlarged, but remain separately, and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time, and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed into this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood, and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights, and depths, then shall it be written in the Lamb's Book of Life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds for ever and ever.

Then shall they be Gods, because they have no end ; therefore shall they be from everlasting to everlasting, because they continue ; then shall they be above all, because all things are subject unto them. Then shall they be Gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory ; for strait is the gate, and narrow the Way, that leadeth unto exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am ye shall be also. This is eternal life, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death ; and many there are that go in thereat ; because they receive me not, neither do they abide in my law.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

The Blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and ascent unto my death, after ye have received my new and everlasting covenant saith the Lord God, and he that abideth not this law, can in no wise enter into my glory, but shall be damned saith the Lord.

I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, viz., my servant Joseph,—which were to continue, so long as they were in the world ; and as touching Abraham and his seed, out of the world, they should continue ; both in the world and out of the world should they continue as innumerable as the stars ; or, if ye were to count the sand upon the seashore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham, and by this law are the continuation of the works of my Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham,—enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father which he made unto Abraham.

God commanded Abraham, and Sarah gave Hagar to Abraham, to wife. And why did he do it ? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation ? Verily, I say unto you, Nay ; for I the Lord commanded it. Abraham was commanded to offer his son Isaac, nevertheless, it was written, thou shalt not kill. Abraham however, did not refuse, and it was accounted unto him for righteousness.

Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him and he abode in my laws ; as Isaac also, and Jacob did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones ; and are not angels, but are Gods. David also received many wives and concubines, as also Solomon, and Moses, my servant ; as also many others of my servants, from the beginning of creation until this time ; and in nothing did they sin, save in those things which they received not of me.

David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the prophets who had the keys of his power ; and in none of these things did he sin against me, save in the case of Uriah and his wife ; and, therefore, he hath fallen from his exaltation, and received his portion ; and he shall not inherit them out of the world ; for I gave them to another, saith the Lord.

I am the Lord thy God, and I give unto thee, my servant Joseph, an appointment, and restore all things ; ask what ye will, and it shall be given unto you, according to my word ; and as ye have asked concerning adultery,—verily, verily, I say unto you, if a man receive a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery ; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery ; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful ; for he shall be made ruler over many ; for I have conferred upon you the keys and power of the priesthood, wherein I restore all things and make known unto you, all things, in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth, shall be sealed in heaven ; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens ; and whatsoever you shall remit on earth, shall be remitted eternally in the heavens ; and whosoever sins you retain on earth, shall be retained in heaven.

And again, verily I say, whosoever you bless, I will bless ; and whosoever you curse, I will curse, saith the Lord ; for I the Lord am thy God.

And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven ; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity ; for verily, I seal upon you your elevation, and prepare a throne for you in the kingdom of my Father, with Abraham, your father. Behold, I have seen your sacrifices, and will forgive your sins, I have seen your sacrifices in obedience to that which I have told you ; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she may stay herself, and partake not of that which I command you to offer unto her ; for I did it, saith the Lord, to prove you all, as I did Abraham ; and that I might require an offering at your hand, by covenant and sacrifice ; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me ; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God ; for I am the Lord thy God, and ye shall obey my voice ; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things ; and from henceforth I will strengthen him.

And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none

else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me! and I the Lord thy God will bless her, and multiply her, and make her heart to rejoice.

And again I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

Now as touching the law of the priesthood, there are many things pertaining thereunto. Verily, if a man is called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law, and by my word he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him: for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

And again, as pertaining to the law of the Priesthood;—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him, and to none else; and if he have ten virgins given unto him, by this law, he cannot commit adultery; for they belong to him; and they are given unto him,—therefore is he justified. But if one, or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed: for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the promise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

And again, verily, verily I say unto you, if any man have a wife who holds the keys of this power, and he teaches unto her the law of the Priesthood, as pertaining to those things; then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things, whatsoever I the Lord his God will give unto him, according to my word, and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law,—verily, verily I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present.—Behold, I am Alpha and Omega.—AMEN.

This Gospel embraces every institution, every ordinance, and every covenant that has been enjoyed by the people of God in any former dispensation. The first principles of it have been restored, and the ordinances connected therewith; faith and repentance, baptism for the remission of sins, and the gift of the Holy Ghost by the ordinance of laying on of hands, by authorized ministers, are preached in the name of Jesus, and hundreds of thousands have proven them to be true, by their own experience.

Other principles and ordinances are as necessary to be believed and observed as those just named, in order to a continued salvation, and to enable man fully to become one with the Son of God, as he is one with his Father in all things; among which there are none more sacred and holy, or more Godlike than the institution of matrimony, by which an eternal relationship is entered and sealed by the direction and superintendence of the Redeemer of the world, through his legally constituted authorities on earth, in Zion! Through his institution did Abraham inherit the promise, and through it will his seed receive of his father's inheritance, or of the promise made to their fathers.

Jesus plainly declared that the children of Abraham would do the works of Abraham; and if they were Abraham's seed, then were they heir to the promises.

Let now the wicked forsake their ways, and the unrighteous their thoughts, and turn unto the Lord, that they may obtain mercy, and unto Abraham's God who alone can pardon.

And we would say to all that have entered into covenant with God, Keep His commandments, observe His ordinances, and walk by every word that proceeds from His mouth; let not the dust cleave to your feet, nor your hands be stained with pollution; let not your hearts lead you astray, for the commandment of God is holy; "Thou shalt not covet thy neighbour's wife," nor anything that is thy neighbour's.

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# THE ZION'S WATCHMAN,

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" HE THAT READETH LET HIM UNDERSTAND."

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Vol I.

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## A REPLY TO THE "CHRISTIAN HERALD" ON THE PLURALITY OF WIVES.

"The Christian Herald," emanating as it does from a sect that stands second to none for worldly intelligence, ability, and fame, and being conducted by a committee whose hired duty it is, or should be, according to their pretensions, to teach the Bible, it would naturally be expected, by every honest person, that disingenuousness would be one prominent feature of its character, and that its statements would be strictly true. But in no publication do we recollect witnessing an exhibition of the want of the spirit and character referred to more than has been manifested upon many instances by this journal; and in no instance has the want of this spirit and character been more manifest than in the article it contained, headed "Plurality of Wives," in its issue of the 15th instant.

The writer of the article in question says "it is well that they (the Mormons) now openly avow their doctrine and practice," but he is very careful not to give the source from whence the good information was obtained. Had he, as a gentleman, acknowledged the receipt of "The Zion's Watchman," (a copy of which was not only presented to him, but also to every other Revd. Priest in the city whose address was at hand,) he would thereby have published the little sentinel to the colony:—but that would never do, for then the people might enquire for and read it themselves, and this would endanger the safety of the honest portions of their flock; the value of the fleece of which, the writer in question, is as well able to calculate as any hired Revd. in the colony.

This gentleman has also neglected to give us the references to the passages of scripture or history in support of the assertions that the article contains. Why did he not give us the scripture chapter and verse which states that Lamech slayed Cain through jealousy? He knew that it was not there. But we will tell him what the Book of Jaser says, see Joshua 10, 13, and 2, Sam. 1, 18. It, in the 2nd Chapter, from the 26th to 31st verse, gives an account of the way

and manner that Cain met with his death. According to the account therein given, it appears that Lamech's eyes were dim on account of his advanced age, and that he was led in his perambulations, by his son Tubal Cain, and that one day whilst walking in the fields Cain was advancing towards them, and being mistaken for an animal, he was shot by an arrow from the bow of Lamech, and that when they went to examine their supposed prey, they found that it was Cain. That Lamech whilst frantically clapping his hands from grief hit his son, Tubal Cain, and caused his death. That this account agrees with that in Geneses will appear clear when we reflect upon the expression of Lamech to his wives as it is there recorded, Chapter 4, 23, "For I have slain a man to my wounding and a young man to my hurt." It is plain that there are two persons referred to; one man slain "to his wounding," and another young man to his hurt. It could not be said of Cain that he was a young man.

It further appears that Lamech's wives, on account of this act, hated him and separated themselves from him, and in order to reconcile them it is recorded in the 35th verse that he addressed them in the following words, "Adah and Zillah hear my voice, O wives of Lamech, attend to my words, for now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but you surely know that I am old and grey-headed, and that *my eyes are heavy through age*, and I did this thing *unknowingly*."

This ingenious writer insinuates that the increase of crime amongst the Antediluvians was associated with their having more wives than one, and with an air of triumph he writes, "All who lived in polygamy were swept away by the Deluge;" being desirous, no doubt of conveying the impression that such a state of society was the general evil of the age referred to; but he was conscious that the suggestion had not the slightest foundation in either sacred or profane history. It is true that in Gen. 6, 2, we read "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which *they* chose." This passage, it is plain, not only does not support the false statement of this modern priest of Baal, but assigns a reason as opposite from his as possible. It is, that the Sons of God took unto them wives, from the *daughters of men which they chose*. God did not give them, but had *prohibited* such an unequally yoking with unbelievers. It was this degeneracy of the sons of God, that caused the earth to be swept by deluge. We will relate a remark, that was recently made to the writer, by a Jew in this city, connected with this subject. He said, that "a Jew lost his position by inter-marrying with gentiles; they, the gentiles, being the seed of Cain, who slew his brother; for which, he and his posterity were cursed from the priesthood; and that God in ancient days was so angry with his people on account of this inter-marrying with the seed of rebellious Cain, that he destroyed the world by a flood. Josephus also states, that Cain became the great leader of men into

wicked courses, and that, while Adam was alive, the posterity of Cain became exceeding wicked; that every generation became more wicked than the former. Connect with these sentiments the character of Noah as recorded in the 9th verse of 6th Chap. of Gen. "Noah was a just man and perfect in his generation." That is he was not only just but there was in him no mixture of the seed of Cain, for this reason God spared him, that from a perfect or unmixed generation, the world after the deluge might begin to be populated. This view accords with history sacred and profane, and with the economy of God. But the assumption of the Christian Herald has no foundation, save in the vagaries of the mind of which it is the effusion, for not a single passage in the Bible can be produced to show that polygamy was practiced by the ante-diluvians; it does not even say that Lamech sinned by taking two wives; nor that any other person followed in his steps. On these subjects the Bible is entirely silent, but it plainly declares that they sinned by marrying contrary to the commands of God, and without his authority. The writer further says, "in the days of Abraham, Isaac, and Jacob, polygamy prevailed, and it was the source of much domestic affliction to Abraham and Jacob. The general ignorance, violence, and wickedness of mankind either prevented them from reflecting on the evils of the system or indisposed them to give up their sensual gratifications." What does this writer mean? Were the Patriarchs Abraham, Isaac, and Jacob, ignorant, violent and wicked men, and were their dispositions to sensual gratifications so great that they were prevented from obeying the laws of God, or from reflecting upon the evil consequences of disobedience? And yet these very men are set forth in the Scriptures as patterns of fidelity: yea, Abraham is called the Father of the faithful. In reference to the ignorance of the Patriarchs, or the age in which they lived, we would remark that the testimony of unquestionable evidence is that their knowledge in many things surpassed that of the present day. And as to the Patriarchs' knowledge of divine things, it will not be questioned for a moment by any honest person, but that it was far superior to that possessed by this generation, for they, the Patriarchs, were blessed with the ministrations of Angels, and held personal intercourse with God himself. If Sarah sinned by giving Hagar, and Abraham by taking her to wife, pray how was it that when the Lord visited Abraham to establish His covenant with him, which took place thirteen years after the birth of Ishmael, that not one word of reproof is uttered against Abraham or his wife Sarah, but they are peculiarly blessed. Hagar and Ishmael were living with Abraham. Hagar doubtless still occupied the place or state given unto her by her mistress, yet there is not one word of warning—not one expression of disapprobation, all is approval, all is blessing; and not only so but we find in the next chapter, that the Lord himself certified to Abraham's character in the following words: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Jacob also, who had



four wives (well that he did not live in this enlightened age,) when returning from his servitude with Labana, fearing the power of his brother Esau, sued God for protection and deliverance, conscious of the integrity of his heart and the *rectitude* of his *conduct*, he pleads before the Lord, his own promise made to him at Bethal, saying, "and thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered in multitude;" Gen. 32, 12, also 28 chap. 13 to 15. Yet, although Jacob saw angles and received a blessing from the person who wrestled with him, there is not one word of disapprobation or censure. If Jacob had done wrong God would as certainly have reprov'd him as ever he did David afterwards. The writer next states that "the laws of Moses were introduced to restrain polygamy, by preventing men from dismissing their wives without a sufficient cause." The above sentence contains two propositions; the first is, that in order for a man to practice polygamy it is necessary that he put away his wife or wives. This idea is borrowed from the corrupt practice of modern Christendom, influenced and regulated by monogamy, and has no foundation in the laws of God or the lives of his Saints. It is nothing more than a mere subterfuge by which the writer hoped to hide the glaring falsehood contained in the next proposition. That the laws of God, as given to Moses, were opposed to polygamy. Now in reference to the second proposition we shall appeal to the consciences of the honest and reflecting portion of the public, not to that of the writer, for to us and a great portion of the public in this colony, it is quite evident that the *poor fellow* is in the same predicament as a certain very eminently learned Divine, Philosopher, and Critic, who once openly avowed that "he could not *afford to keep a conscience*." How can the above statement be consistent with the following portions of the Law of Moses recorded in Deut. 25, 5, "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her." Let the reader turn to his Bible and read on to the 10th verse; see also Gen. 38, 8, and the Book of Ruth. Again we read Ex. 21, 9, 10, "And if he have betrothed her (a maid servant) unto his son, he shall deal with her after the manner of daughters. If he (the son) take him another wife, her food, her raiment, and her *duty of marriage* shall he not diminish; again Ex. 22, 16, 17, "If a man entice a maid, that is not betrothed, and lie with her, he shall surely endow her to be his *wife*." There is no proviso here that if the man should not be previously married he was to endow her to be his wife, but the law is of general application, including the two classes, married and single; in proof of this statement the reader is referred to Deut. 22, 10 to 17, also Numbers 31, 25 to 47, we there find that the Lord commanded Moses to give to Eleazar no less than thirty-two at one fell stroke. Had some of our modern divines been there they might have taught the Lord the superior mo-



rality of one wife rather than two or more, and with their Collegiate learning and wisdom have demonstrated unto the Almighty, who is as infinitely removed in purity, goodness, and wisdom, from man as light is from darkness, how that a plurality of wives "led men into all the abominations of heathenism," and that the result would be, that they would become "completely brutalized by sensual gratification." Yes they might have asked some such a question as the following: How was it that having only given one wife to man at the first, and declared that they twain should be one flesh, he should now dishonour his name and endeavour to degrade and enslave his people by leading them to indulge in gross sensuality, and thus "employ his holy name and authority to prevent the lovers of pleasure from being restrained in the commission of iniquity." How was it that seeing polygamy had caused "much domestic uneasiness and affliction" to his servants "Abraham and Jacob," that he should profess to reward his servants by giving as a blessing that which was a curse. How was it, that having by the deluge swept away "all who lived in polygamy" that he had not swept all desire to establish that heinous sin from his mind. But we sicken in the contemplation of the profanely wicked, rebellious, and degenerate spirit that possesses this generation, and especially the hireling priesthood thereof—"the hireling careth not for the sheep;"—and shall now make extracts from the Rev. Dr. Mensor of Dublin's History of Marriage among the Jews. He writes "The Mosaic law has not uprooted the foundation and the basis upon which the history of Marriage among the Jews in the ante-Mosaic period rested. It is true that it has modified the same in some instances, added new laws, restrained and forbidden many marriages; yet it has wrought no *positive* change in the *primeval* statutes of the ante-Mosaic period; on the contrary, it has *retained* all the principle rites of the same. The reason why the Mosaic law has not overthrown the principle statutes of the preceeding period is, because the history of marriage among the Jews is a peculiar one, and differs from any other history. The History of Marriage among the Jews has not developed itself, like the history of nations, etc., by natural and outward changes, which have carried their effects into the bosom of a particular nation, and thus transmuted the position of that nation into another one, and changed its political existence and form. No, the history of marriage among the Jews has developed itself in another way. Its origin is of God; God himself has established this great and moral institution of marriage. Its development from the moment of its establishment to the period we are now arrived at, was by God, and through God, the founder of that sacred institution, and the Guardian of its moral rites. All its statutes issued from the living source, God, and his Divine command. And now, as God and his Divine will are *unchangeable* and *unalterable* we cannot be surprised to find the *principal* statutes of the ante-Mosaic period retained in the revelation. The grass dries, the flowers wither, *but the word of God remains for ever.*"

The writer next states that Christ "taught the spiritual import of the divine law and abolished polygamy." We would like to know what he means by the spiritual import of Divine law of Marriage. Is it real or imaginary? Is it eternal or temporal? If it is a bona fide law, forming an eternal relationship between its subjects, why do modern priests only unite in marriage till death parts? If it is only intended to operate in this life, pray where is its spiritual character? for if spirituality has any tangible meaning with the writer, it must be that it is eternal. But if his ideas of the spiritual nature of the law is the same as his idea of the spiritual nature of the Divine Being it will puzzle not only himself but all the learned schools of Modern Christendom to define it; and after all their labours they would only show that like their Deity and their heaven, it was only a phantom conjured up by their own crude imaginations founded, not on the Bible, but on the vain philosophy of the schools. Their God is a great immaterial being. Material means something—immaterial is its oposite, and must therefore mean nothing. Their God is a great nothing. No wonder at their contending that he has neither body, parts, or passions, for it is impossible it should be otherwise. No wonder at their declaring that their God does not sanction polygamy, for that would imply action. How could nothing act? It could neither approve nor disapprove. Their God is not the God of the Bible, for we find that he walked in the garden, and with Enoch; that he visited Abraham's tent, had his feet washed, and partook of food. It is not the God that wrested with Jacob, that spoke to Moses face to face, and that was seen by the Elders of Israel on the Mount, and of whose "person" Christ "was the *express image*." He further states that Christ abolished polygamy. Oh! what a sweeping statement—get your Testament ready, reader, for it is made by a very learned doctor—oh! that's a slip of the pen—we mean a learned divine, whose piety is above suspicion, and made for the purpose of overthrowing Mormonism; so you may depend upon it that there is good proof of the fact in the Testament, else he would never have made the statement, for you know that for a learned man to make such a statement, without having good proof, would look like wilful wickedness, and that does not agree with piety. Well now, open your book, we will proceed to the proof—abolished polygamy—see, no we don't read see. Why, there is no citation from scripture! there is not a single reference to any portion! Perhaps he writes by the same rule that he preaches, that is for hire, and that the amount of pay regulates the time occupied in labouring, and that finding time to run on quicker than the cogitations of his mind, which on some inexplicable account were dul and heavy, he could not stop to refer to the unalterable word of God. Well, we feel to pity the poor man, and feel inclined to assist him a little if he will permit us, (our fears are that he won't accept of our assistance.) Perhaps, seeing from the following sentence that his mind was fixed on the 5th Chap. of Matthew; he might (not) have referred to the 17th and 18th

verses of the same, which read as follows, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, not one jot or tittle shall in no wise pass from the law, till all be fulfilled." Do you think that the pious writer reflected that the laws of marriage used by the Patriarchal age, or ante-Mosaic period, came from God, were continued in their principal features and character in the past Mosaic period, or the period specially governed by the revelations or laws given to Moses, and that the restoration of the same in the last days was promised by the prophets. See Iasiah 13, 12 and 4 chap, and that therefore seeing that Christ had not come "to destroy the law but to fulfil it," it necessarily followed that the law remained the same, it being easier for the heavens or earth to fail than that one jot or tittle of it should pass away, and that the result of citing this passage would be that in place of favouring his unfounded assertion it would have openly declared against it. We hope that we may be pardoned for appearing lengthy, but we cannot avoid suggesting one passage more which this man, and those who side with him in their boundless (minus the less) wisdom, think to be a complete antidote to polygamy. It is in the 28th verse, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Why did he not cite this passage? do you think that he saw that it affected Monogamy as much as polygamy, yea that its light showed the corruption of Christendom, who regulate their sexual intercourse by lustful feelings, not by the pure and holy feeling of procreation. The priest performs the marriage ceremony with a lust for the fee; the man takes a wife not to glorify God, but to gratify his lusts. His future intercourse with his wife is not regulated by the law of increase, but by positive lust. Yes, there are tens of thousands who, when their intercourse results in the procreation of man, it is esteemed by them as quite a calamity, and contrary to the custom of the ancients. The barren womb is esteemed the most blessed. The reason that God's people esteemed the most fruitful womb, the most blessed, was because they knew that the "fruit of the womb was the reward of the Lord," Ps. 127, 3, upon this blessing all others depend; so the ancients looked upon children as gracious gifts from the Lord. Gen. 33, 5. Their possession caused gladness and joy, their want grief and sorrow. But at all times when the people have repudiated the Authority of God, or his priesthood, in the institution of marriage with the perpetuity of the covenants, thereof, woman has always been looked upon merely as a convenience for gratifying man's lusts; and thus when the exciting cause ceased their interests in the object of their lusts ceased also, and thus the desire to put away arises in the mind, and if there are any difficulties in the way all its powers and energies are called in quest to accomplish the end. Hence the laws of divorcement in ancient and modern times. It must be evident to every reflecting mind that divorcement strictly speaking does not per-

tain to polygamy, but to monogamy. It is necessary for the monogamist, but not for the polygamist, the latter can practice plurality without being divorced, the former cannot. It is not because modern christendom does not practice plurality that it condemns it, else why its acts of divorcement, giving man power to put away his wife that he may have another. Its multitude of kept mistresses, with all its dens of infamy, were "female virtue, which is the fountain of life," is bought and sold as a marketable commodity, of which more again. But it is because it has lost the grand idea of what woman is, the end for which man and woman were united, and the grand ultimatum of the pure and unalloyed intercourse between them. Had they possessed the same ideas as the ancients on these matters their intercourse would not have been regulated by lust. Abraham did not take Hagar from feelings of lust, neither does it appear that Jacob's intercourse with his four wives was regulated by any other principle than the pro-creation of man, which was esteemed the grand end of marriage by God's people in every age. Upon this subject we shall again extract from the work of the Rev. Dr. Mensor of Dublin's History of Marriage among the Jews. (There is no one for a moment will suspect him of being a Mormon, for they, the Mormons have no Revd.) The author having described the superiority which the man possessed over the woman, writes, "It behoves us, however, here to remark, that the superiority which the man possessed over the woman, amongst the ancestors of the Jewish nation, was by no means equal to that superiority which other eastern tribes exercised, and still exercise, over their wedded wives. Amongst the other eastern tribes the wife has been, and is still, regarded by her husband as no more than a slave.....  
 .....The elevated condition of woman amongst our Jewish ancestors, as described in the preceeding chapter, was, however, not accidental. The Jews, who have preserved the word of God in its purity through centuries of persecutions, have also retained the pure idea of marriage. The husband, among our predecessors, was aware that woman was counterpart of himself, and that he, together with her exhibited the total of human nature. He knew that God made woman of a part of man on purpose to indicate to him that he should cherish her as a part of himself. He knew that the woman was given to him as a mate by God; he therefore permitted to his wife a superior condition than did the husband of the other tribes. He knew that although God had made him superior to woman, yet it was not the Divine will that man should abuse her who was created in a form so majestic, gentle, and amiable, with feelings so innocent and pure. The chief object of marriage was to regenerate children under a moral system; in other words, marriage was contracted for the purpose of the procreation of a man's own self in those which come forth from his loins. To raise children however was not only the chief object of marriage, but it was regarded as the chief mission of man in this world; for to regenerate children was the first Divine

command given to the parents of the human race. "And God created man in his image, Male and Female created he them. And God blessed them and said to them be fruitful and multiply, replenish the earth and subdue it," Gen. 1, 28.....But a marriage entered into for the sake of satisfying any carnal desire, or for the sake of augmenting property by a dowry from the bride, such a marriage as ever been regarded by the Jews as an immoral one, as one that receiveth not the sanction and the blessing of the Almighty God. Thus the Talmudical sages teach, "He that marries a woman only for the sake of her dowry will at last divorce her." Again, every affection that depends on some sensual worldly cause, if that cause ceaseth, the affections ceases.....Where do we meet with an affection dependant upon a sensual cause? such was the love of Ammon to Tamar: but then what are our laws about marriage? That law owns no other connection of the sexes but that which nature has appointed, of a man with his wife, and that this be used only for the procreation of Children.

(To be Continued )

## CELESTIAL MARRIAGE IN DESERET.

(Extracts from the "Seer.")

No man in Utah, who already has a wife, and who may desire to obtain another, has any right to make any propositions of marriage to a lady, until he has consulted the President over the whole Church, and through him, obtains a revelation from God, as to whether it would be pleasing in His sight. If he is forbidden by revelation, that ends the matter; if, by revelation the privilege is granted, he still has no right to consult the feelings of the young lady, until he has obtained the approbation of her parents, provided they are living at Utah; if their consent cannot be obtained, this also ends the matter. But if their parents or guardians freely give their consent, then he may make propositions of marriage to the young lady; if she refuse these propositions, this also ends the matter; but if she accept, a day is generally set apart by the parties, for the marriage ceremony to be celebrated. It is necessary to state, that before any man takes the least step towards getting another wife, it is his duty to consult the feelings of the wife which he already has, and obtain her consent, as recorded in the 24th paragraph of the revelation published in the first number of the 'Seer.'

When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed. The scribe then proceeds to take the names, ages, native towns, counties, states, and countries, of the parties going to be married, which he carefully enters on record. The President, who is the Prophet Seer, and Revelator over the whole Church throughout the world, and who alone holds the keys of authority in this solemn ordinance—as recorded in the 2nd and 5th paragraphs of the Revelation on Marriage—calls upon the bridegroom, and his wife, and the bride, to arise, which they do fronting the President. The wife stands on the left hand of her husband, while the bride stands on her left. The President then puts this question to the wife:—"Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are you will manifest it by placing her right hand within the right hand of your husband." The right hands of the bridegroom and bride being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking; the President then proceeds to ask the following question of the man:—"Do you brother, (*calling him by name,*) take sister, (*calling the bride by her name,*) by the right hand, to receive her unto yourself, to be your lawful and wedded wife, and you to be her lawful and wedded husband, for time and for all eternity, with a covenant and promise,

on your part, that you will fulfil all the laws, rites and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels and these witnesses, of your own free will and choice?" The bridegroom answers yes. The President then puts the question to the bride:—"Do you sister, (*calling her by name.*) take brother, (*calling him by name.*) by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?" The bride answers, yes. The President then says, "In the name of the Lord Jesus Christ and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife, for time and for all eternity; and I seal upon you the blessings of the holy resurrection with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives; and I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob; and say unto you, be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the holy priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." The Scribe then enters, on the General Record, the date and place of the marriage, together with the names of two or three witnesses who were present.

In the Revelation of Marriage, we are informed that there is never but one man on the earth at the same time who holds the keys to minister the ceremony of marriage for time and for all eternity, and to seal the same on earth with authority, so that it may be acknowledged and sealed in Heaven. The keys of authority are conferred by revelation, and by the holy anointing, upon the Prophet, Seer, and Revelator of the Church, who is the President over all the Saints throughout the world. In cases where it is inconvenient for him to attend, he has the authority to appoint others to officiate in his stead. But in all cases of this nature, he must be consulted by the parties, and his sanction be obtained.

When a man who has a wife, teaches her the law of God, as revealed to the ancient Patriarchs, and as manifested by new revelation, and she refuses to give her consent for him to marry another according to that law, then, it becomes necessary for her to state, before the President, the reason why she withholds her consent; if her reasons are sufficient and justifiable, and the husband is found in fault, or in transgression, then, he is not permitted to take any step in regard to another. But if the wife can show no good reason why she refuses to comply with the law which was given unto Sarah of old, then it is lawful for her husband, if permitted by revelation through the Prophet, to be married to others without her consent, and he will be justified, and she will be condemned, because she did not give them unto him, as Sarah gave Hagar unto Abraham, and as Rachel and Leah gave Bilhah and Zilpah to their husband Jacob.

It is the duty of a man who takes another wife, to look after her welfare and happiness, and to provide for her the comforts of life, the same as for the first; for the Scripture, in speaking of such a man, says, "If he takes him another wife, her food, her raiment, and her duty of marriage, shall he not diminish." Exodus xxi. 10.

There is no particular rule, as regards the residence of the different branches of a family. It is very frequently the case that they all reside in the same dwelling, and take hold unitedly, and with the greatest cheerfulness of the different branches of household or domestic business, eating at the same table, and kindly looking after each other's welfare, while the greatest peace and harmony prevail year after year. Their children play and associate together with the greatest affection as brothers and sisters; while each mother apparently manifests as much kindness and tender regard for the children of the others, as for her own. And morning and evening, when the husband calls together his family to worship the Lord and call upon His name, they all bow the knee, and with the greatest union of feeling, offer their devotions to the Most High.

It is sometimes the case that the husband provides for his wives separate habitations, as Jacob did for his four wives, each of whom had a separate tent. See Genesis xxxi 33. Where all the wives are equally faithful, the husband generally endeavours to treat them all without partiality.

Jealousy is an evil with which the Saints at Utah are but seldom troubled; it is an evil that is not countenanced by either male or female; and should any indulge such a passion they would bring a disgrace and reproach upon themselves which they could not easily wipe away. And indeed, it is very rare that there is any cause for jealousy; for the citizens of that Territory think more of their virtue than they do of their lives. They know that if

they have any connexions out of the marriage covenant, they do not only forfeit their lives by the law of God, but they forfeit their salvation also. With such views resting upon the minds of both old and young, the people have the greatest of confidence in each other's integrity; they can entrust their wives and daughters, without any distrust, to the protection and care of their neighbours. Under the strict and rigid laws of virtue which prevail and are carried into general practice, wives are not in constant fear of the inconstancy of their husbands; parents are not fearful of their children being seduced and their characters being destroyed; neither are they fearful that their children will form contracts of marriage without their consent; for such a thing is not allowed in the whole territory. Such a state of things actually existing, not in theory alone, but in general practice, removes every cause for jealousy, distrust, and want of confidence, and lays a broad and permanent foundation for peace and union. If a man ill-treats any of his wives, he is looked upon as having violated the law of God, and it is difficult for him to recover from the disgrace.

There are more quarrellings and jealousies, and disunions, and evil speakings, in one week, among two thousand families, taken at random any where in the United States, or England, than would be seen throughout all Utah Territory in five years. And there is more unvirtuous conduct practiced in one day in New York city, or Albany, or Buffalo, or Cincinnati, or St. Louis, than would be practiced in Utah in a thousand generations, unless they greatly degenerated from their present standard of morals.

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## A WORD WITH OUR OPPONENTS.

(Extract from the "Seer.")

We should be pleased to have some of the wise theologians of our day bring forward even one passage from either the Old or New Testament to prove that the plurality of wives is an evil. Let them produce some passage, if they can, to show that such a practice was sinful either under the Patriarchal, Mosaic, or Christian dispensations. Let them show that the practice was not continued under the Christian dispensations. Where and when did our Saviour ever condemn it? Where and when did any of his Apostles ever condemn it? Here, then, ye ministers of Christendom, are some grave questions for you to settle. Would you convert the "Mormons" of Utah Territory from this practice—show them that it is sinful or unscriptural. No sooner was it sounded abroad through the columns of the "Seer" that the Saints in Utah believed in and practiced the plurality of wives, than the whole army of editors and ministers throughout Christendom formed themselves in battle array; the thunder of their artillery is heard reverberating from nation to nation, as though they would annihilate the poor citizens of Utah, with one tremendous onslaught—curses, denunciations, and ridicule, are poured out like a flood upon their heads. The whole English vocabulary is exhausted to find epithets and reproaches sufficiently expressive of their holy horror. But in this holy war where is the editor or minister that can brandish the sword of truth against that which he condemns? Where is the theological Goliath of modern Christendom that can stand before the sling stones of truth as they are hurled by the power of Israel's God into the midst of the enemy's camp? Denunciations are not arguments—curses and vile reproaches will not convince the judgement, nor enlighten mankind. Editors and ministers will find some wise men yet left on the earth, who are not afraid of the Bible nor of Bible truths; by that sacred volume they will form their judgment, and not upon popular traditions nor the denunciations of the bigoted. Wise men of Babylon wonder—editors are astonished—ministers are amazed—priestcraft trembles to its very centre—and the Devil and his angles are mad to think that after all their united exertions to put a stop to the spread of this awful delusion as it is denounced, it still prospers with unparalled success among every nation to which it had been published. How is it, inquires the wise statesman, that such a bare-faced imposition converts its tens of thousands annually among the most civilized nations of the earth? What is the secret of this prosperity? We will tell you, Mr. Statesman, there are many tens of thousands of honest, upright men, who, in despite of priestcraft, will investigate for themselves, and in so doing, they find that "Mormonism," which is called by editors and ministers a "bare-faced imposition," has never as yet been proved to be such—they find that the cry of delusion is one thing, and the proof of delusion is another—they reason among themselves, that if "Mormonism" is such a "base



imposition," why has not some giant theologian been able, after a score of years, to prove it to be such? They find the world flooded with books, pamphlets, periodicals, editors, ministers, mobs, and murderers, all crying "Beware of Mormonism!" "Beware of that soul-destroying imposition!" "Beware of the wicked, heastly, licentious Mormons!!" "Beware of Mormon Polygamy!!!" The Mormons of Utah are Polygamists!!!" "O awful!" "O horrible!" "O abominable!" "Who could have believed it!" "Cannot Gen. Pierce do something to put a stop to this dreadful evil!" "To avert the calamities of civil war, the Mormons should be made to obey the laws!" Such are the arguments, Mr. Statesman, that wise and candid men hear against the so called delusion. They again reflect if "Mormonism" is really such a dreadful delusion, and if a plurality of wives is, indeed, so sinful and unscriptural, why are not some candid arguments—some scriptural evidences forth-coming to convince the judgment and enlighten the mind, and to show the nature of the delusion, and why, and wherein it is a delusion? Why, say they, are all these denunciations heaped upon the Latter-Day Saints, without one logical argument, or scriptural evidence to sustain them?

If editors and ministers wish to put a stop to the rolling of the great wheel of "Mormonism," we advise them to try another plan. You have found that evil epithets and the cry of imposture, have been tried in vain. Such empty trash is becoming stale; it is not received as evidence by a thinking public. They do not greedily swallow it down; they want something more substantial. Theologians back up their cry of delusion by good, sound reasoning—by evidences from the Word of God. Let editors and authors, for once, show themselves men of sense; let them, for once, appeal to the law and testimony, and expose "Mormonism" scripturally; let them, for once, prove to the world that the doctrines of the Latter-Day Saints are false; let them show from the Word of God that a plurality of wives is sinful or unscriptural. If they will, for once, adopt this plan, they will find that it will have more weight in the minds of an intelligent, thinking public, than all the ridicule, vile reproaches, and popular denunciations, that the devil can invent. Try it and see. If you will prove "Mormonism" to be a delusion; if you will show by the Word of God that a plurality of wives is not sanctioned under the Gospel as it was under former dispensations, you will greatly enlighten the minds of the people of Utah. Think not that the descendants of the pilgrim fathers—the intelligent sons and daughters of the New England States—the citizens of this great Republic, educated under the salutary influence of American institutions, who now dwell in exile in the Mountain Territory, are so lost in the depths of barbarism—so engulfed in the fatal vortex of delusion—so impenetrable to sound arguments and logical reasoning—so blind to the great truths contained in the Word of God, that they are beyond all hopes of recovery. At least make the exertion once; convince them of their errors of doctrines or errors of practice. Let missionaries be sent among them; they shall be treated with the highest respect; meeting houses shall be opened to them free of all expense; the people will turn out by tens of thousands to hear their strong reasonings, and if they are able to prove "Mormonism" a delusion, they will convert the great majority of the Territory. Here, then, is a splendid field for missionary enterprise. But let us notify you to send men who are not afraid of the word of God. Let men be sent who will make no denunciation, only such as they are able to prove; for the inhabitants of Utah have too much sense to be thus gulled and duped; they have too much experience to believe all that missionaries and editors say without proof; they have too much honesty and desire for the truth, to believe a thing to be true or untrue because long established customs and popularity sanction it. The people of Utah hear and then judge; they think for themselves, and do not hire ministers and editors to think for them. Come, then, you missionary societies whose bosoms yearn over the dark and benighted heathen in foreign climes, awake to the awful condition of the poor and outcast Latter-Day Saints in our land; send forth your master spirits—your Calvins—your Luthers—your Wesleys; let the thunder of their eloquence be heard upon the mountain tops; let the vales of Utah be refreshed by their sublime effusions: let the hills and mountain gorges re-echo the glad tidings, till every ear shall hear, and every heart be penetrated. A voice is heard from Utah, saying, come over and help us; teach us of our errors; convince us of our delusions, if we have any; set us in the good old paths of ancient Christianity, if we are not walking therein; take us by the hand and lead us into the light, if you consider us in darkness; prove to us that the Book of Mormon is an imposition, that we may be justified in rejecting it; convince us that a plurality of wives is contrary to the gospel; let your light shine upon the mountains and upon the highest places of the earth, that Utah may, peradventure, become enlightened; at least, that she may be able to see some of the beauties of civilized society. The inhabitants of that dark, and benighted land, are so far sunk in the depth of barbarism, that they will not suffer a public prostitute to live in the Territory: an adulterer or seducer is not considered fit to



live in that barbarous land. The ornaments of civilized and Christian nations, do not yet adorn the cities and towns of Utah. Cursing, swearing, gambling, drunkenness, stealing, brother going to law with brother, fighting, quarrelling, and such like specimens of civilized society, have not yet been introduced to polish and refine the manners of that deluded, benighted people. Missionaries, therefore, will have a great work to perform to reclaim the "Mormons" from all their barbarous and degrading customs, and polish and adorn them with all the beauties of civilization. But let them not be discouraged; if they can prove that they have greater light than the Saints, they may be assured of success, and that the people "en masse" will be converted.

If enthusiasts and religious bigots are not pleased with the liberties guaranteed in the great Constitution of this country, let them petition Congress or Parliament for a different kind of government—one that shall combine the ecclesiastical with the civil power—one that shall incorporate the holy inquisition for the punishment of all heretics who dare think or act, for themselves—one that shall issue a bloody edict for the extermination of the Latter-day Saints wherever they can be found: such a government would be much better adapted to their wants: such a government would enable them to rule over the consciences of men by the sword, the faggot, and the fire: such a government would enable them to effectually demolish all delusions and heretical opinions by physical arguments, instead of mental. O, how beautiful! how logical! how powerful in its applications would such an order of things be! Before such irresistible logic the poor "Mormons" would stand no chance at all: they would be overpowered, butchered, roasted alive, as an unequivocal testimony of their gross delusions.

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## SHORT HISTORY OF THE MORMONS.

("Extracts from the Sanit Louis Weekly Union, October 7.")

"The rise and progress of the Mormons as a body of religionists are perhaps among the most remarkable events of the present century." Only twenty one years ago, this seed sprung up in the state of New York, under circumstances which left those who professed the faith liable to as much ridicule as abuse. Both were heaped upon them above measure, and still they kept on increasing. Driven from one place to another—hunted for slaughter like beasts of pray—they still endured all; and still maintained their onward progress, from Missouri, where they settled, after inhuman butcheries had been committed on them. They were driven like wild beasts; and when again they re-arranged in Illinois, and built up the beautiful town of Nauvoo, they were again driven out of their homes and resting place, by the force of outlawery, backed by local public opinion. Their main leader Joseph Smith, the founder of their order, and his brother were shamefully butchered, as well as seven others, when they scattered themselves for a time hither and thither throughout the World; and finally in a short time afterwards appeared again in an organized form stronger than ever, since their last re-organization and their fixed pupose, as they assert, of acting under divine command; to settle at what is known as the Salt Lake Country, no parallel to their increase can be found in modern times. Not satisfied with putting many Mormons to death, and driving all of them, in a body, from the settled and civilized parts of the United States, to a wild and unsettled country of the West. We have, as a people, with only a few exceptions stultified their names and defamed their religion.

We not only "stoned them and beat them with many stripes" until we drove them from the States, but we spoke and published defamations about them of the most scandalous kind. We charged upon them licentiousness and lasciviousness of the worst description, among other things than which it now is known, nothing could be further from the truth, and thus we went on, until public attention, and finally public sympathy, were turned toward them and made them converts to their faith by thousands.

No body of people in the whole world, not greater in number, seems to us, to occupy a position so peculiarly prominent and powerful, whether considered in reference to religion, politics, or commerce, as those people who have founded their Zion in the bosom of the Salt Lake Country. It would be a blessing to all editors, if they would learn to tell the truth about the "Mormons," as does the Union in the above extracts. There are many who do, but we have not space for all the friendly and truthful sketches we see; and much

less space for the falsehoods which is ignorant, wicked and designing men and editors are disposed to originate, and propagate, causing innocent blood to be shed on the earth; which, if scripture be true, they must alone for sooner or latter. My soul come not thou into their secrets.

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## THE COMING CRISES—HOW TO MEET IT.

A great and awful crisis is at hand—such a crisis was never known before since the foundation of the world. All nations are looking through the misty future, in order to descry, if possible, what is about to happen. Many sermons have been preached, many speeches have been made, and some pamphlets have been published, with the hope of lifting up the veil of the future. Yet none but the servants of God who have the testimony of Jesus, which is the spirit of prophecy, can unfold the mysteries of the future. They can give the trump of a certain sound, and their council will not be guess work. God will do nothing except He reveal His secrets to His servants the prophets. God, the Lord God of Israel, will take the control of these great events which are shortly to come to pass. Not a sparrow will fall to the ground without His notice. But His servants will be fully advised of every important event that is to transpire. They will be the Heralds of blessings and also of vengeance. For the Lord hath a controversy with all nations, and the hour of recompense is at hand.

But, says, the reader, I would like to know of what this crisis is to consist! Who are the contesting parties? Well, reader, if you will be patient and honest hearted, praying withal, with unceasing diligence and thanksgiving to God, you shall have the keys of such knowledge as all the sectarian priests of Christendom are by no means able to reveal, because they are only revealed to God's servants, the prophets.

Perhaps you will be disappointed, if I tell you that the time is coming, and now is, when not only God, the highest of all, shall be revealed in spirit and in mighty power, but the Devil or Satan also, will be revealed in signs and wonders, and in mighty deeds! This reader, is the great key to all the marvelous events which are to transpire shortly upon the earth.

Now just stop right here, and pause, and mark emphatically this key. Then you and I will proceed to unlock the mysteries and to prepare ourselves to the battle. For there will be no neutrals in the approaching controversy. I say again, that God the highest of all will make bare His arm in the eyes of all nations. And the heavens even will be rent, and the lightning down of his power will be felt by all nations. But this is not all. Satan also will be revealed. He has made some manifestations of his power in different periods of the world, but never before has there been such an array of numbers on his side, never before such a consolidation of armies and rulers, never before has there been such an imposing and overwhelming exhibition of miracles as Satan will shortly make manifest. Don't suppose for a moment, that I am uttering dark say. ngs or speaking unadvisedly upon speculation or the strength of mere human opinion. Don't tell me about Popes and Prelates sitting in the temple of God as God. One far greater than any Pope or prelate is soon to be *revealed*, and *he* will claim to be worshipped as God. Now remember, that it is no modern wicked man that is going to claim divine honours. No, it is the *old* Serpent, the *Devil*. He it is that will head the opposition against God and His Christ. And he, the son of perdition it is, that will be allowed a much longer chain than heretofore. And such will be the greatness of his power, that it will seem to many that he is entirely loose. He will be so far unshackled and unchained that his power will deceive all nations, even the world. And the elect will barely escape the power of his sorceries, enchantments, and miracles! And even God, Himself, the true God, will contribute to put means and instruments in his way, and at hand for his use, so that he can have a full trial of his strength and cunning, with all deceivableness of unrighteousness in them that perish.

It is not to be expected that Satan will carry on his great warfare against Christ and his Saints, by means of any one religion exclusively. It is not the Papal or Protestant religion alone that you have need to fear. But the great and abominable Church which you should expect to encounter is Anti-Christ. Whatever exalts and opposes itself to God, that is Anti-Christ, whether it is a civil or religious power. But the most formidable power that will be arrayed against Christ and his Saints in the last days, will consist in the revelations of Satan. These revelations of Satan will come in every medium and channel

by which the cunning and power of Satan can be brought to bear against the power of the Saints and their Lord. It is a great mistake to suppose that Satan is altogether a religious personage. No, far from this. He is a politician, a philosopher, an erudite scholar, a linguist, a metaphysician, a military commander, a prince, a god, a necromancer, an enchanter, a diviner, magician, a sorcerer, a prophet, and (if it were not railing) a clergyman and liar from the beginning. With these universal endowments, he has never hitherto made a full and grand exhibition of himself, as it remains for him to do. But the Lord, who gave him an opportunity to try his battery upon good old Job, is fully designing to give him sufficient apparatus to deceive all the nations that love not the truth, and have pleasure in unrighteousness. His signs and tokens are as ancient as the apostacy of Cain, and as varied as will suit the secret designs of all ages. Through him men learn how to become "observers of times and seasons," with great skill and astonishing accuracy. He presides over arts of astrology, clairvoyance, mesmerism, electro-biology, and all auguries and divinations. Being Prince of the power of the air, he understands aeronautic and steam navigation, and he can compose and combine the various elements, through the co-operation of them that believe in him, with far more than human skill. Now don't doubt what I say concerning this matter, but rather read the history of his skilful exploits and mighty power, as they are recorded in the Old and New Testaments. Take a Bible and Concordance, (if you have any faith in the Bible, left, in an age when the Bible is perverted beyond all other books,) and read attentively for yourselves, and you will there learn that I am telling you the truth.

Now there is a greater destruction coming upon the wicked nations of the earth, than was even experienced by Pharaoh at the Red Sea. But before that destruction can be made manifest, men's hearts will be hardened, and wickedness will rise to a more overtowering height than many by-gone generations have been allowed to witness. God through His Prophet, will roar out Zion. His voice will be heard in spite of all the confusion and indignant opposition from many nations. After the testimony of his servants has been proclaimed to all nations, as a witness, then shall the scene of the end come. And great shall be that scene. The Devil in the last stage of desperation, will take such a pre-eminent lead in literature, politics, philosophy, and religion; in wars, famines, pestilences, earthquakes, thunderings, and lightnings, setting cities in conflagration, &c., that mighty kings and powerful nations will be constrained to fall down and worship him. And they will marvel at his great power, and wonder after him with great astonishment. For his signs and wonders will be among all nations. Men will be raised for the express purpose of furthering the designs and marvellous works of the devil. Every description of curious and mysterious arts that penetrate beyond the common pale of human sagacity and wisdom, will be studied and practised beyond what has been known by mere mortals. The great capabilities of the elements, of fire, air, earth, and water, will be brought into requisition by cunning men under the superior cunning of the prince and god of this world. And, inflated with the knowledge of these wonderful arts and powers, men will become boasters, heady, high-minded, proud, and despisers of that which is good. But the God which is above all, and over all, and who ruleth in the armies of heaven, and amongst the inhabitants of the earth, and will not be a silent observer of such spiritual wickedness in high places, and among the rulers of the darkness of this world. For the master spirits of wickedness of all ages, and of worlds visible and invisible, will be arrayed in the rebellious ranks before the closing scene shall transpire. Now just at this time, God will come out of His hiding place and vex the nations in His hot displeasure. By the mouth of His Prophet He will rebuke among nations afar off, notwithstanding their strong armies and great miracles, and cunning arts. His servant, the Prophet, in Zion will have marvellous boldness to rebuke them, and to lay down before them in plainness and inflexible firmness the law of the Lord.

TO BE CONTINUED.

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### GENERAL INTELLIGENCE.

Late from Salt Lake, the ground was broken February 14th to commence the foundation of the Temple.

April 6th, at the Annual Conference the corner stone was laid for the erection of a house to the name of the Lord.

The Saints are gathering by thousands to the City of Saints; several thousands have gathered in this season from the different parts of Europe, the work of the Lord is rolling fourth in England very rapidly.

News from Honolulu, June 9th, received by letter, from B. F. Johnson. The Mission are all well and in good health. The work is progressing with them; there had been at the above date rising four hundred baptised from February 15th. The work is going forth upon the neighbouring Islands in a like manner. A great work is yet to be done upon the Islands of the Pacific.

Australia—Elders A. P. Dowdle and J. W. Norton.—

Adelaide, September 13th. The Spirit of the Lord is moving among the people, and many are being added to the kingdom of God,—many are enquiring after the truth.

There has been two branches organised, the third to be organised in a few days.

The Lord is gathering out the honest in heart, and will soon complete his work in these Islands. Therefore ye inhabitants of these Islands seek the Lord while he may be found, and escape the dessolating scourge which awaits the wicked and these that know not God.

Elders B. Frost and P. Smith, Melbourne:—They have prospered in their labours, the Lord is with them; the gospel is received by many; these are being added to the number of the Saints such as have a desire for the truth.

Elder Wm. Cooke gives us the pleasing information, in a letter of September 28, that they have organised a branch at Bendigo, which is in a flourishing condition; the prospects are good for the work of the Lord, to roll forth amongst the people with which he is labouring:—many are enquiring into the principles of Mormonism.

Elder Wm. Hyde, Hunter's River District. The Saints are enjoying the spirit of the Latter-day work, which is the spirit of God; the numbers are being multiplied; the spirit of gathering is among the saints, and they have a desire to gather to Zion, the first possible opportunity; prayer is that the Lord will assist them to gather out from the wicket, before the wrath of an offended God, be poured out upon them who reject the Gospel of our Lord and Savior Jesus Christ.

Elders J. W. Fleming and J. S. Eldridge, of the South Western Section, have succeeded in opening up the Gospel to the good people of that Section;—the prospect is favourable. Many are enquiring after the truth as preached by the apostles of Christ, and some are being baptized, and many are investigating the principles, regardless of P iestcraft; the truth is most tangible.

Elder J. McCarthy has proceeded on the mission through the interior, via Goulbourn, to the Murrumbidgee River. Elder Wm. Baxter, late from England, intends soon to follow to his assistance.

The Elders in Sydney are disseminating the truth to all who will either hear for themselves or read, that they may understand and receive the light, which will bring to them salvation; the rejection of which will seal their condemnation.—Ed.

## R U T H .

Ruth stood alone and looked upon the sky,  
And then upn her husband Malhon's  
grave,—

And Gabriel whispered sweetly in her ear:—

"Be comforted thou daughter of the Lord,

"The royal line of Gods, for mortal Gods

"To come and bless and save the world, is  
thine.

"From Lot, whose daughter's faith and love  
were blest

"In Moab's everlasting race, ye came;

"And while Judge Judah seems to be in  
fault,

"As Tamar shows his 'signet, bracelets,  
staff,'—

"The manifold will of God is manifest;—

"The chain of kindred in the flesh comes  
on;—

"There's kin to raise up seed for him that's  
dead;

"And yonder Boaz awaits to be thy lord,"  
And so the angel left her full of hope.

She ran and told Naomi:—"You and I

"Are one for time and all eternity:

"And where you go, I go; or dwell, I dwell;

"Your friends are mine, and where you die,  
I die;

"And where you rest, I rest; your God is  
mine,"

And so the sacred chain of being comes

From Adam, one of those eternal sons

Begotten in the first estate of love,

And wedded to his own blood sister, Eve,

By God, who's perfect in perfected bliss.

Thus runs the living stream of life for life,

From Eve to Ruth, from Ruth to that blest  
one

That bore the Lord of glory here on  
earth.—

The Father's daughter's best beloved son.

Hosanna to the ever-kin and kin!

Hosanna to the kin of world to world!

Hosanna to the Gods' eternal lives

For all whose seed is in itself, Amen!

W W. PHELPS.

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# THE ZION'S WATCHMAN,

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"HE THAT READETH LET HIM UNDERSTAND."

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Nos. 6—7.

SATURDAY, DECEMBER 17, 1853.

Vol I.

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TO ALL WHO ARE WILLING TO RECEIVE THE TRUTH  
IN THE LOVE OF IT.

THE EPICUREAN GOD, NOT THE GOD OF THE MORMONS, AND THE  
READER OF THE CHRISTIAN HERALD PROVED TO BE BOTH A  
FALSE WITNESS, AND AN HYPOCRITE.

"FOR it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal and mine acquaintance.

"We took sweet counsel together and walked to the house of God in company."—Psalmist.

"In journeyings often in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the wilderness, in perils in the sea, in perils among false brethren."

If in this life only we have hope in Christ, we are of all men the most miserable.—Paul. A writer, who (we suppose we must say so) is of some little note, for he once ADVOCATED the rights of the people, and at another time contended for the claims of the EMPIRE: has at last condescended to notice Mormonism, and, after having been identified with it for upwards of a year and a half, and having borne testimony time and again of its truth, and having endeavoured to establish the same publicly and privately, from Theological, Historical, Philosophical, and Geographical evidence. He has now turned round to denounce Mormonism as an imposition, its theology as heathenism, its philosophy as atheism, its Ethics as consisting of pillage, murder, &c.

But surely, this man, notwithstanding the peculiarly exalted position amidst the literati of the world, to which he has attained through being admitted a correspondent of the "Christian Herald," and the peculiar authority and weight that must necessarily be possessed by him on account of his educational and philosophical attainments, yet

surely, he can never dream, that such as love the truth will ever receive his assertions as facts, his denunciations as unquestionable evidence, nor his base and ungrateful insinuations as demonstrations. No! They will do no such thing, for they will see by the context of the two letters, that he was one that knew something of Mormonism, both theoretically and practically, and they would enquire with an air of suspicion, who is he? What is his name? If all he says be strictly true why does he not make himself known that he might publicly realize the honor of having exposed the delusion.

The whole stress of his two letters (it would be the height of folly to call them arguments) is against Apostle O. Pratt's pamphlet, entitled, "The Great First Cause;" he states, that O. P.'s philosophy is the same as that of the ancient Atheistical writers, and denounces it as "startling, flagitious, blasphemous, and insulting to common sense." Now this writer knew, or should have known, that these words are only empty sounds, they are only like the disorderly and unmeaning scrawls of a child compared to a geometrical demonstration.

A proposition is either true or false, independent of any man, ancient or modern, Christian or Jew, heathen or infidel; and it would better have beseeemed a philosopher, if in place of making extracts from other men's writing, and then raising the cry of heathen, infidel, atheist, &c., he had occupied the space in exhibiting the fallacy of the axioms, reasonings, or deductions of the author that he repudiates.

The writer to the "Christian Herald," subscribing himself Reader, we shall henceforth take the liberty to call Mr. B.

Commencement of his first letter.

B. writes, "Until modern times," says this sophist, "the eternity of matter was received as a truism, or words to that effect; but he does not condescend to tell us who they were that received this doctrine, nor who those are who still argue to support this atheistical assertion."

What could be Mr. B.'s intention in marking as a quotation, the words "the eternity," but to convey the idea, that he was making a strictly literal quotation from the work referred to, and thus carry away the mind under the influence of education, and popular feeling, from an investigation of the truth or falsehood of the question, is matter eternal? Having thus attempted to carry away the mind of the reader, under the influence of prejudice and public feeling, he states, that, he (O. P.) did not condescend to tell who they were that received such doctrine, &c.

Now had he made a strict literal quotation from the work referred to, the falsehood of this statement would have been manifest, for it would have been seen that, although names were not given they were implied. The sentence reads as follows, "all the ancient schools of philosophy conceived every substance to be eternal, and it was not until modern times that men conjectured otherwise."

Now what person reading the passage just cited but that would know, that at the very least, it implied the majority of such persons as belonged to the ancient schools of philosophy, and that if any of the servants or prophets of God belonged to any of the "ancient schools," they must necessarily be included; but had he been more just in his quotations the falsity of his statement would have been more apparent. Apostle O. Pratt writes "Admitting the contingent truth, that something now exists in space, as nothing cannot produce something, therefore it follows as a necessary truth, that something must have always existed in space. Each part of this eternal something must occupy a finite space, having length, breadth, thickness, and figure. To occupy space it must be solid, but solidity is only another name for matter, therefore this eternal something must be matter.

That which as no extension, nor parts, nor relation to space and duration, is called immateriality, which is the negative of all existence, or merely another name for nothing.

Having proved from the fact, that something now exists, that something must have always existed, let us next enquire, have all substances eternally existed. Upon this subject mankind are divided. One class assumes that part of the substances in space were created out of nothing by the other part which they are irresistibly compelled to believe is eternal. The other class believe all substances to be eternal. We shall now proceed to show that the creation of one part of substances from nothing by another part, cannot be established by any necessity, experience, reason, analogy, or divine revelation."

We would now ask the reader that (O. P.) having included the testimony of revelation whether he did not include all the inspired penmen who had written, as they were moved by the Holy Ghost? And must not the man that would endeavour to prove otherwise be an adapt sophist.

Now, why did not Mr. B. take the reasonings of Orson Pratt, and show their sophistical character; was it because he did not possess sophistry enough to circumvent them.

Why did he fly to extracts from Atheistical writers, instead of appealing to reason and revelation? Was he conscious that they were not on his side.

He must have known, that it was no evidence that matter was not eternal, because some had contended for its eternity who denied the influence of intelligent principles, powers, or beings, in the organization and government of the universe, any more than the denial of the possession of any given quality by an object would be esteemed as an evidence of the none existence of the object referred to. We are reminded of a modern Atheist, who once adduced as an evidence of the none existence of diety, the fact, that he had several times prayed the Lord to send him some sacks of flour into his kitchen, but that not one had been sent.

We shall now proceed to make extracts from 'The Great First Cause,'

that the reader may see the wickedness of the man who could class its author with Atheists, who deny the evidence of intelligence and design, in the organization and government of the universe.

"All the materials of the universe with which we are acquainted exhibit actions which in all cases are produced by self-moving forces, for no other forces do or can exist. Those particles of this self-moving substance which constitute the world, and which are generally known under the name of *ponderable* substances do not act at random, but act systematically and intelligently."

The difference between the self-moving theory and the attracting hypothesis is to be found, not in the resulting phenomena, for they are and must be the same, but in the *cause* which produce these phenomena.

Page 5.

All theologists who adopt the attracting hypothesis, require a great first cause, who not only gives laws to blind unconscious, unintelligent matter, but also forces it to act according to those laws.

All theologists who shall adopt the self-moving theory will require the great first cause itself to consist of conscious, intelligent, self-moving particles, called the Holy Spirit, which prescribe laws for their own action, as well as laws for the action of all other intelligent materials. An unintelligent particle is incapable of understanding or obeying a law, while an intelligent particle is capable of both understanding and obedience. It would be entirely useless for an intelligent cause to give laws to unintelligent matter, for such matter could never become conscious of such laws, and therefore would be totally incapable of obedience. An intelligent cause cannot force unintelligent matter to act in any manner without the aid of intelligent matter in actual contact with it. As far as our observations extend the materials of the universe exhibit a constant succession of phenomena according to fixed rules. Now these materials must either act themselves, being intelligent and possessed of a self-moving power, or, if unintelligent, they must be acted upon by the contact of intelligent materials; in the latter case the intelligent materials must be, at least, equal in quantity to the unintelligent, and must be as extensively dispersed, uniting with and acting upon each unintelligent atom, wherever order or a definite law characterizes the phenomena.

The amount of intelligent matter in space must be inconceivably great; it exists in vast quantities in all worlds, regulating and controlling every department of nature according to fixed laws.

All these self-moving materials must be possessed of a high degree of intelligence, in order to obey with such perfect and undeviating exactness the innumerable laws which obtain in the universe. Page 10.

Again, referring to the organization and adaptation of nature he writes, "How can we for a moment doubt that the selection was made by a *wise, designing, intelligent cause.*" Page 12.



There are laws given to govern substances that act voluntary under the influence of *wisdom, knowledge, and will.*

This same Apostle writes in another place, "The Holy Spirit being one part of the Godhead, is also a material substance \* \* \* \*

It exists in vast unmeasurable quantities in connection with all material worlds. This is called God in the scriptures as well as the Father and Son. \* \* \* \* God the Holy Spirit is omnipresent—it extends through all space, intermingling with all other matter,—\* \* \* \* It must exist in inexhaustable quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature are produced in their origin by the actual presence of this intelligent all-wise and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed and definite laws enacted by itself, in conjunction with the Father and the Son. What are called the laws of nature are nothing more nor less than the fixed method, by which this spiritual matter operates. Each atom of the Holy Spirit is intelligent \* \* \* \* Its distinguishing characteristics from other matter are its allmighty powers and infinite wisdom, \* \* Absurdities of immaterialism.—Page 29.

He, in another place, writes "He (God) could divide the waters of the sea and hold them up by the actual presence of His Holy Spirit which not only moves on the face of the waters, but is likewise in and through the waters, governing them and controlling all the elements according to the mind of God. It is the actual presence of this Spirit that produced all the phenomena ascribed to the laws of nature, as well as many of the deviations from those laws commonly called miracles: it extends, like the golden rays of the bright luminary of heaven, through all extent; it spreads life and happiness through all the various species of animated beings, and gilds the starry firmament with a magnificent splendor, celestial, immortal and eternal.—Ibid, page 32.

How can Mr. B. make this sentiment to be one with Atheistical writers; he will be able to do so when he can prove that, blind and unconscious are synonymous with intelligence and will, order and design with fortuitous and chance, voluntary and freedom with necessity and fatality. When he can make a belief in the sacred scriptures with all the events therein recorded called miraculous to be the same as the most positive denial of the truthfulness of the Bible and the most unequivocal repudiation of all miracles. When he can show how the sentiment of the man who believes in the God who deluged the world, destroyed Sodom and Gomorah, slayed the first-born of the Egyptians, divided the red sea, &c. Who sent his son to redeem fallen man, whom he raised from the dead on the third day, and who having ascended into heaven is seated on the right hand of his Father, and for whose sake the Father is ever ready to listen to the prayers of the saints, can be the same with the man's who writes "dost thou really

believe that thy weak prayers will induce her to stop her eternal march, that thy sickly desires can oblige her to change her everlasting course." When he can do this.

He will then be able to prove that which his mind was once intent upon. He will be able to demonstrate not only that there is no over-ruling Providence, but also that there is no God. Would one hundred pounds assist him in such an undertaking?

What must be the state and character of the person who could thus misrepresent the sentiments of another, and that without once condescending to notice even one single argument adduced in favour of that which he condemns, and all this misrepresentation done under an assumed love of truth and integrity; as truth proceeds from God and falsehood from the Devil, how applicable the words of the Saviour, "ye are of your Father the Devil, who is a liar from the beginning."

We defy Mr. B. to extricate himself from the shame and disgrace that will necessarily follow him on account of his perversion and gross misrepresentation of another's sentiments, for there is not a single sentence marked by him as a quotation that is strictly and literally correct.

In his 8th paragraph he writes "Having deified part of matter he subsequently says that by the deified portion of matter all things were made OF HIM." What O. Pratt actually writes is "He is in all things and through all things, and the law by which all things are governed and all things are not only by him and for him but OF him;" pray had he forgot Paul's testimony who wrote "One God and Father of all who is above all, and through all, and in you all." If he is through all and in all must not all be OF him.

In another place he said "In him we live, and move, and have a being."

Mr. B. further writes "Our unhappy Duke lately in the neighbourhood of Shoreditch, London, paid dearly for his adherence to the Mormon church, as in the course of a year or so they eased him of nearly £3000. What does he mean by the term eased, does he think the money was borrowed from the duke and that afterwards it was told his friends that he had given it. Although this duke's tale is strange to us, we are bold to affirm that whatever amount was obtained from him, he gave it voluntarily; and that every penny of it was applied for the very express purpose for which it had been donated, except such sums as might be given to elders for their private use; some, of such sums, may have been applied by them for the advancement of the kingdom of God, and for the relief of distressed brethren, as has been done in Sydney, and that to Mr. B. himself.

He, Mr. B., further writes "There are not many in this city that support their pernicious dogmas, but some of these have been made wise through the medium of a drainage on their purse, and have cut them."

Admitting this statement to be true what would any honest person

think of such persons, that only esteemed truth and salvation as worth so many pounds, shillings, and pence ; but we are prepared to give the most unqualified denial to the above statement, and defy him to produce the names of any such persons.

That the public may understand something definitely in relation to the drainage referred to, we have determined to publish the following letter, addressed to the President, which came to hand just as he was sitting down to breakfast on the morning of the date which it bears.

NEW TOWN, 25TH JULY, 1853.

My Dear President Farnham,

Your address to the public has just been handed to me, I am obliged to you for the persual of the same, I like the mould into which you have cast the introduction far before that of P. P. Pratt's, you and he must pardon the comparison, I say it with all deference, notwithstanding the overwhelming popularity of that great man. I think the publication likely to do a vast deal of good to the cause you so zealously and faithfully preside over in this colony. I was favoured yesterday with an English paper of the 24th of March, containing an account of the transition in the minds of the Jews from their "Mishna" and the "Talmud" to the reading of the Old Testament.

A Society has been formed in London among them for the purpose of making arrangements for them to go to the land of their Fathers ! When you favour us with another visit I hope to have the pleasure of showing it to you. The periodical you purpose to issue is a bold undertaking in this stolid community, that only supports one daily paper while it leaves the other to struggle as best it can with the winds and waves of adverse fortune.

To the shame and lamentable disgrace of this city be it said that at various times sundry publications from a duodecimo to folio, and from that to a magazine have all died in their infancy from a want of that nourishment which ought to have been administered, and had the said been French or American the utmost care would have been bestowed on the efforts of those who cater for the public taste. Out on such a groveling crew as there are in this place—However there is a specific difference between "Zion's Watchman" and any thing that has yet been placed before the apathetic Sydneyites. Its aim and object are diametrically opposite to either of those issues which have heretofore been sent forth from the press. It is therefore to be presumed that our Editor will have a very different report to make to Zion than had any of the unfortunates to their subscribers. May the Lord grant his blessing on your praiseworthy labors. Amidst your manifold functions it is quite possible that the application I made to you on Friday, to apply to the church to assist me in paying the rent, and for some means of obtaining necessaries for my family, may have escaped your notice, but should you have still retained us in your recollection I hope you will pardon me for having attempted to refresh

your memory. On the result of two days subscription for us hangs our fate, whether we are to continue housed or to be houseless. Had I in any way been instrumental to my affliction I should have been ashamed to ask for any help, although I find even in that case, by the book of Mormon, page 154, I should be perfectly justified, and I find that there is an unconditional command of our Lord in his address on the mount to the same effect, amidst all my misery I feel none greater than to appeal to the liberality of my brethren for a supply of the means of existence. May the Lord of his infinite mercy speedily raise me up, and open a way whereby this melancholy alternative may be suspended, is the fervent and frequent prayer of my dear President, your very humble and distressed Brother, in the new and everlasting covenant. I was and so were we all grieved to hear of the bulletin Maria brought us to day of your health. Bad as my condition is I would not change places with one who possessed the wealth of Empires out of the church of Jesus Christ of L. D. S. I know just enough at present to make me to see the GREAT OCEAN OF TRUTH that lies before me. Please to accept our very best thanks for all that you have done for us, and for all that you desire to do, and believe me, with the greatest respect and esteem,

Yours,

Most faithfully,

JAMES BEATTY.

We extract the following from a note addressed to the President of the Sydney Branch upon a begging suit, dated July 14th, 1853 :—

“Brother Farnham will inform you that I have offered myself to go on a mission, since which I feel myself recovering.” What can the public think of this man and his base and ungrateful insinuations against the servants of the Lord. Whatever they may think of Mormonism will they not look upon him with that degree of contempt and reproach which is the just reward of every ingrate.

Just preceeding the insinuations referred to, the writer expresses himself as follows :—“Having exposed this wicked imposture that has been palmed upon the world, it is easy to see from whence came the Revelation relative to the eternity of the spirit of man,\* and the permission for a plurality of wives, as well as from whence came many other Revelations of theirs.”

What will the honestly inclined portion of the public think, when they are informed that the “Great Ocean of Truth,” referred to in his letter is the “Eternity of the Spirit of man, and the permission for a plurality of wives,” which he had more fully become acquainted with, by a perusal of “The Deseret Extra,” and that it was after seeing this “Great Ocean of Truth” that he offered himself to go on a mission; and that, all this time, he was as well acquainted with the “Great First Cause” as he can be now, having had it in his posses—

\* Here is another instance of his perversion. He ought to have written pre-existence (not eternity) of the spirit of man.

sion, or under his command for upwards of four months, and having also spoken of it in the highest terms, recommending it as the most suitable to present to the sceptic, after which might follow the "absurdities immaterialism," then the "Divine authenticity of the book of Mormon."

It is true that all the time that there was something in the book of Mormon and the work referred to that did not accord with his views but this, he has not presented to the public, but we shall do it for him before we have done with him.

In conclusion he writes "I defy them to extricate themselves from the position in which Orson Pratt has placed them, by deifying matter, or, from that which the founder of Mormonism, Joseph Smith, promulgated, amounting to the same, but greatly condensed, namely, that "the meanest saint in the church, if faithful, would go on from one degree of glory and power to another, until he would be equal to ("the material") God himself. This is the fundamental doctrine of the heads of the Mormons, who bait their traps and lay their snares for the feet of the unwary!"

If we are to believe the scriptures it did not require O. Pratt to deify matter, for Jesus Christ was a material man, and their testimony is that in him dwelt the "FULNESS OF THE GODHEAD BODILY," and that he was the express image of His Father's person, Christ's personage consisted of flesh and bones, (query, are thy material) for it is recorded "the word was made flesh and dwelt among us," and when the Saviour shewed himself to his disciples after his resurrection he said unto them "a Spirit has not flesh and bones as ye see me have." No wonder then! that we find the Lord having his feet washed by, conversing and walking with Abraham, wrestling with Jacob, speaking to Moses face to face, &c.

From the foregoing it will be evident that, so long as the Mormons are willing to abide by the truth there will be no necessity for an attempt to extricate themselves from the position they are in, in relation to this matter as to the "fundamental doctrine of the heads of the Mormons" it is the true doctrine of Scripture and this he knew well, and there is no necessity of being surprised at this for the scripture came from the heads of that which the world call Mormonism.

The heads of Mormonism are the Father, Son, and Holy Ghost, for it is the kingdom of God established in fulfilment of the words of the prophets in these the last day, and it will prevail.

In proof of this fundamental doctrine we refer the reader to the following passages of the sacred scriptures.—John 17, 20, to 23. 1st. John 3, 2. Rev. 14, 1. and 22, 4.

It is cheering for us to know that for the welfare of the honest in heart, and for the honour and glory of God, that the time is drawing near when error and unrighteousness in every shape will be entirely banished from the earth, and that truth and righteousness shall have a transcendent victory over the host of enemies with which it has had

to struggle through this age of darkness, superstition, and ignorance, when indeed "the knowledge of the Lord shall cover the earth as the waters cover the great deep."—S. E. D.

## A REPLY TO THE "CHRISTIAN HERALD," ON THE PLURALITY OF WIVES.

(Continued from page 33.)

So far from Christ abolishing polygamy, he re-established it, in its purity. In abolishing the ceremonial law of Moses, he only abolished that which had been added (because of the transgression of the people), to the Gospel, which was preached to the patriarch Abraham, (see Gal. 3), in whom *all the families of the earth were blessed*. "The law of Moses did not bless *all the families of the earth*." The Mosaic or ceremonial law was an intermediate system, the Gospel being known and obeyed for ages previous to the days of Moses; consequently, when Jesus came, he *re-introduced* the Gospel, with all its blessings, so far as the people would receive them; and he only abolished those laws and institutions of the Mosaic economy which were *added to the Gospel*.

It follows, then, of necessity, that polygamy being a part of the Gospel, as well as being observable under the Mosaic dispensation, was not abolished when Jesus came, but continued after the law of Moses, as before, a principle of the unchanging, everlasting Gospel of Salvation.

As "for man to write a bill of divorcement and put away his wife," being "contrary to the original law and intention of God." This is strictly in accordance with Mormonism, as are *all* the other truths of the Bible.

But this is not the case with the sectarian world, as the following extract from the *New-York Evangelist*, respecting a case of polygamy in the Presbyterian Dukotah Mission will show:—

"EXTRACT FROM THE MINUTES OF THE PRESBYTERY OF RIPLEY, MET AT SARDINIE, APRIL 13, 1843."

"Presbytery took up the reference from the church of Lacquiparle, viz: A man, before hearing the Gospel, had taken two wives, by each of which he has children nearly grown and smaller. They are both pleased to dwell with him. He, having heard the word of God, and believing there is no salvation except in Jesus Christ, desires admission to the privileges of the church. Shall we require him to put away one of his wives? and if so, where is our Scripture authority for so doing?"

"Signed, T. S. WILLIAMSON,  
S. R. RIGGS."

### "REPLY OF PRESBYTERY.

"Dear Brethren—We have duly considered the question you referred to us. The following was moved and carried as the answer of a majority of one, viz.: "*We dare not say, require him to put her away.*" The majority were of opinion, that there is not sufficient warrant for such a requisition. The minority alleged, that Math. ii. 14—16, Mark x. 2—9, are sufficient warrant for requiring him to put her away, that the Saviour condemns all departures from the original institution, and no mention is made of any

practising polygamy being received into the apostolical churches, and that of course, there can be no authority for receiving any now, who live in the violation of the original institution of marriage.

"Upon the whole, we deem it the safest to adhere strictly to the original institution, as no exceptions are found in the New Testament, and the Saviour clearly condemns all departures made in the Old.

"Signed, JESSE H. LOCKHART,  
Stated Clerk."

"The applicant was not received by the church." How forceably the above extract depicts the deplorable condition of modern Christendom, with its no revelation doctrine, and ante-apostolic institutions. Had their church been built upon the foundation of apostles and prophets, they might have enquired the mind of the Lord, as Moses did in the case of the defiled man who had not partaken of the passover. See Num. ix. 6—12. Here is a model of Christendom, with its want of unanimity, understanding and knowledge, the true cause of which is their want of *authority* and the *Holy Ghost*. How can men, destitute of the Spirit that dictated the Scripture understand them.

For the want of this knowledge, here are three persons refused salvation. The reasons assigned for this are founded upon two passages of Scripture. The first of which has no more relation to the subject than darkness has to light. It informs us of Joseph taking the child Jesus and his mother down into Egypt; and as to the second passage, Mark x. 2—9, if the Synod had not been surrounded with the "darkness that covers the earth," and had their minds not been filled with the "gross darkness that covers the people," they never would have wrested this reference to the beginning of the creation, from the import and application given to it by Christ himself. It is plain from this passage, that the sexes were made for each other, and that both the single and divorced estate are not only contrary to the law of God but they are unnatural states.

The reader, by reference to the passage, will see that the question under consideration was divorce; for convenience, we will extract:—

"And the Pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him. And He (Jesus) answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement and put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept. But from the beginning of creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife and they twain shall be one flesh, so then they are no more twain, but one flesh. What therefore God hath joined together let no man put asunder.

Were we to go into any Bible class in any of the Sabbath Schools, a question the children upon this passage, we should receive something like the following answer.

Question.—What is the subject of these verses? Answer.—Divorce.  
 Question.—By whom was it originated? Answer.—By the Pharisees.  
 Question.—For what end did they introduce it? Answer.—That they might tempt Christ.  
 Question.—To whom did Christ refer them? Answer.—To Moses.  
 Question.—Did they answer, if so, how? Answer.—They answered, that Moses suffered to write a bill of divorcement and put her away.  
 Question.—Did Christ give

unqualified approval of this law? Ans.—No. Ques.—What reason did Christ assign for this law? Ans.—The hardness of their hearts. Ques.—What proof did Christ give that it was on account of the hardness of their hearts that Moses permitted divorce? Ans.—That it was not so from the beginning of creation, for God made them male and female. Ques.—What do you understand from the expression; God made them male and female? Ans.—That the one was made for the other. Ques.—Was it ever intended that they should be separated? Ans.—No, for Christ said, what therefore God hath joined together let *no man* put asunder. Ques.—How did the Pharisees tempt Christ, by questioning him in relation to divorce? Ans.—They thought by so doing to lead him to condemn the laws of marriage, as established by Moses. Ques.—Did Christ condemn these laws? Ans.—No, but he *referred* to them. Ques.—Does Christ's reference to the law of Moses, imply an unqualified approval of the same? Ans.—It does, with the exception of the law of divorce, which was only *permitted* on account of the *hardness* of their hearts. Ques.—Is there anything in these passages that has reference to a man having more wives than one? Ans.—No, it only speaks against a man putting away his wife. Ques.—Is there anything in this passage that should prevent a person having more wives than one being received into the Church of Christ? Ans.—No, for Christ refers to the law of Moses, which permitted a man to have more wives than one; and besides that, many of the ancient saints had more wives than one. Ques.—But was it not sinful for the ancient saints to have more wives than one? Ans.—No, for we read that the Lord not only gave David his own wives, but he also *gave into his heart* the *wives* of his master, Saul; and he further says, that if these had not been *enough*, he would have given him more; and you know that there is no *unrighteousness in God*. Ques.—Would it be wrong, therefore, to require a man who had more wives than one, to put all away except one? Ans.—It would, for Christ says, “what therefore God hath joined together let no man put asunder.” Ques.—What is the condition of those who require a man to put away his wife or wives? Ans.—They are hard-hearted.

From the above there are two things manifest. 1st. That Christ did not abolish the law of Moses in relation to marriage. 2nd. That the marriage-covenant of those who are joined together by God is indissoluble. God does nothing himself, but revealeth his secrets to his servants the prophets.

(*To be continued.*)

## NINTH GENERAL EPISTLE.

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED ABROAD THROUGHOUT THE EARTH GREETING.

(From the Deseret News.)

Beloved Brethren—It is with peculiar emotions of gratitude to our heavenly Father, that we address you at the present time—a period in the history of this last dispensation when the Chief Corner Stones of the House of the Lord are laid in the tops of the mountains, according to the predictions of ancient Prophets, and at the time previously suggested by us.



While the movements of the heavens and the earth, and all things connected therewith, betoken the speedy fulfilment of the visions and revelations, and prophecies concerning the latter-days, preparatory to the second coming of the Son of Man, we rejoice that the God of Abraham has prepared a hiding-place for His people, amid the valleys of the everlasting hills, where we have been permitted, for a few years, to dwell in safety, far removed from the fire and blood that have been poured out upon the Saints in former years, by those who feared not God, neither regarded man.

Since our last Epistle, of October 13, 1852, we know of but few particulars that have transpired among the various nations of the earth. But we know that the revelations of Jesus Christ are true, and that peace is taken from the earth, and those who will not receive and obey the Gospel of Jesus Christ, when they hear it, will grow worse and worse, in evil passions, strife, war, and blood, until the wicked shall have overthrown the wicked, and destroyed themselves from the face of the earth, that Jesus may have the privilege to reign unmolested in the midst of those that love him.

No mail has been received from the east since last November, and a part of that is still cached in the mountains, while the remainder was drawn over the snow drifts by hand. And, as yet, we have no certain information who was last elected President of the United States, or who is now President of the nation.

During this long silence from the east, we have received two mails from California, by the south route, containing very little news. A few letters from various foreign missions, show an increase to the Church, and the spread of the Gospel, except in the Society Islands, from whence the Elders have been banished by the French authorities, and the Saints forbid to pray, even in their own houses. Elder Addison Pratt, and others have returned to the continent. Elder Cannon is translating the Book of Mormon into the Owyhean language. Elder Woodard has been banished from Italy, for teaching the truth, and passed over into Switzerland, according to the command of the Saviour to his disciples sent forth to preach his Gospel—When they persecute you in one place, flee to another. The brethren in Denmark have experienced bitter persecutions, but the truth is spreading in every direction.

Our population has become so numerous, and our settlements so extensive, that we cannot give so many particular events and circumstances concerning the Saints at home, as hitherto. All the faithful Saints, and there are many such, are filled with the spirit of peace, joy, and rejoicing; and general prosperity has attended their labours in the Valley, from the earliest arrival; and they have no wish to exchange their location for any other portion of the earth, or even to leave for a temporary absence, unless sent, by proper authority, to preach the Gospel.

As it has been in all ages of the Church, so it is now, (and so it will continue while the net gathers all sorts of fish,) there are unfaithful members, they have a name to live, but are dead; and being destitute of faith are destitute of good works, are faultfinders, backbiters, evil surmisers, false prophets, apostates. All such are fit subjects for the gold mines, where probably most of them will go, and we hope all such will go this spring, and all that we ask of them is that they will pay their debts, go in peace, and choose whatever god they please to worship.

The Saints have been prospered exceedingly in the Valley; and the abundance that has been poured out upon them, even till they had no room to receive, has been made the occasion of sloth, and wastefulness, insomuch that there will be a greater scarcity of flour before harvest, than has been for years previous. With these things the Lord is not well pleased, and unless such repent speedily, they will find famine instead of plenty in their habitations.

Domestic manufactures are improving, but not so fast as is desirable. Saw and grain mills have increased rapidly in the various settlements, but they cannot keep pace with the demand for flour, and especially for lumber. The tanneries are gradually improving, and considerable leather has been produced. Our nail factories progress slowly. A manufactory of combs has commenced. The fine comb from our mountain mahogany bids fair to supersede the necessity of ivory. Manufacturers of all kinds are wanted more extensively, and labour saving machinery, particularly for the husbandman, so that the farmers can raise the grain, and every machanic work at his own trade.

The prospect is flattering that many of these evils will soon be remedied by a supply of iron ware, in its various forms, from Iron County. One brief blast of the furnace, produced twenty-five hundred of excellent pig iron, when the blast ceased for want of coal. The snow having been unusually deep on the mountains the past winter has prevented bringing wood and coal from the kanyons. An excellent pair of hand irons was exhibited at Conference, as the first fruits of the iron foundry.

The large addition to the Lord's Store House is completed, and store houses generally in the various settlements. Much valuable machinery has been added to the Temple shop. The extensive blacksmith, and joiner, and machine shops are on the Temple block, here all the labour of the Temple is to be performed within the walls, the stone work of which is about one-fourth completed. The Social Hall was so far completed as to be occupied by social parties, and for dramatic entertainment the past winter. It was dedicated January 1st.

Our sugar apparatus arrived too late for use last fall, a portion of it is now attached to the water works of the public machine shop, and is engaged in making molasses. Experiments have proved that the saccharine matter of the beet is superior in the valley, and we have the apparatus and means to make the various sweets from molasses to refined sugar, and the factory will be located on Big Canyon Creek, ready for use, next fall.

January 21st, the Legislature arose from an arduous session of forty days, and were cheered with a social and happy entertainment by the Governor, the same evening. The laws of the country are generally observed, and our courts are seldom troubled with a lawsuit. Travellers occasionally quarrel with each other, and require a legal settlement; otherwise our courts are nearly useless, there being no occasion to use them. The Indians have reserved their peaceful relations with each other, and the citizens generally. No serious or lasting outbreaks have occurred the past season, and a disposition for peace, and raising bread, is increasing.

The last accounts from the Elders who went out last fall, were of their arrival at St. Louis, in sixty days from their departure. Those bound for China, Hindoostan, Australia, and the Western Islands, left on the 20th October, and at our latest dates, nearly all had shipped from San Francisco.

The first severe frost last fall was on the 4th November, and the first snow to cover the ground in the city was on the 10th, three inches deep; and another on the 23rd, from one to two feet. The winter has been cold and stormy, with many strong winds. February was very mild, and March generally very pleasant, and much farming and gardening was done. Many young fruit trees have been transplanted this spring, and millions more would be if they could be had. Let the Saints ever remember to bring with them all choice seeds, from all parts of the earth.

Elders Amasa Lyman and Charles C. Rich arrived on the 19th of December, and the Quorum of the Twelve Apostles have spent the winter in the Valley, with the exception of Orson Pratt, who is at Washington.

February 14th, in the presence of an immense concourse of people, assisted by the Apostles and others, we broke the ground for the foundation of the Temple, and the day following preparations were commenced for the erection of an Arsenal.

Sister Hosea Stout died on the 11th of January, and her infant a few days previous, and sister Thomas Rhoads on the 11th of February. We recollect no other deaths in the families of the mission Elders. There is occasionally some sickness in the Valley, but it arises more from the seeds of old disease brought from foreign countries, and imprudence, than from any thing unhealthy in our climate or location.

The block of Stone designed by the Deseret Legislature for the Washington Monument, has been prepared, and exhibited at this Conference, and will be forwarded to Washington at our first convenience. The device is a Bee-hive, in full operation, in the centre, encircled by the convolvulus, &c., with the description, "Holiness to the Lord. Deseret."

The 6th of April dawned upon our city, in all the effulgence of a lovely vernal morn; as though the bright luminary of day, was typical of the Sun of Righteousness, and about to open up a new dispensation on the face of our snow-covered, rock-bound Valley. A more lovely day never dawned on earth; the sun, the sky, the atmosphere, the earth appeared neither too cold, nor too hot, nor lukewarm; but all seemed filled with life, REAL LIFE, adapted in all their several temperaments to each soul, to cheer, and to make happy every individual of the many thousands of aged, middle aged, and youth, who had assembled from the near and remote parts of this inhabited Valley, to attend the General Annual Conference, and witness the laying of the Corner Stones of the House of the Lord, that for ages the Prophets have foretold should be erected to the name of the God of Jacob, in the "tops of the mountains."

So immense was the assemblage of the Saints, on the opening of the Conference, at ten o'clock A. M., that the ingress or egress of twenty-five hundred at the Tabernacle was scarcely missed, or noticed by the multitude without. After the opening of the Conference by singing and prayer in the Tabernacle, the general authorities of the Church, surrounded by escorts, guards, police, martial music, instrumental bands, and choir, with the National Flag unfurled from its topmost staff, the ensigns of the various bands and escorts floating in the breeze, and the banner of "Zion's Workmen" towering aloft, proceeded to

the Temple ground, and after singing by the choir, the first Presidency laid the South East Corner Stone of the Temple, followed by an oration from President Young, prayer by President Kimball, and singing by the choir.

The Presiding Bishop and Council, with the Presidents of the lesser Priesthood and Council laid the South West Corner Stone.

The President and Council of the High Priests' Quorum, with the President of this Stake of Zion, and High Council, laid the North West Corner Stone.

The Quorum of the Twelve Apostles, with the first Presidency of the Seventies, and the President and Council of the Elders' Quorum, laid the North East Corner Stone.

The laying of each Corner Stone was followed by an oration, prayer, and singing, in the same order as at the South East Corner Stone. And all those orations, prayers, and hymns, are in print, as part of the minutes of the Conference, and will accompany this Epistle, in the next Number of the Deseret News.

The Corner Stones now rest in their several positions, about sixteen feet below the surface of the eastern bank, beneath the reach of mountain floods, when the edifice shall be completed, and so deep beneath the surface, that it will cost robbers and mobs too much labour to raze it to its foundation, leaving not one stone upon another, as they did with the Temple at Jerusalem.

The work for the redemption and salvation of Israel has commenced, as it were, anew on the earth, which makes Satan mad, and causes devils to howl. But their doleful moans are not heeded by the Saints in the mountains, their hearts are cheered to press forward with all their energies, to complete the Lord's House, as speedily as possible. And all the Saints abroad who want to become partakers in blessings in the House of the Lord, with the Saints in the Valley, and who cannot come immediately to work in person, can, by one, process, and one only, reap the blessings they desire, and that is by being humble, keeping all the commandments, being diligent in business. Gather up the good things of the earth as fast as you possibly can, in uprightness, and send your gold, and silver, and precious stones, and every thing that you can, which may be useful to us, in forwarding the work we have commenced. And let all who can, come home without delay, and put their own hands to the work.

If the kings of the earth would become nursing fathers, and queens would become nursing mothers, to the Israel of God; and the nobles, and the great ones of the earth would secure a hiding-place from the storm, and the tempest, and the plagues, and the fire, and the sword, that God will cause to pass through all lands, to depopulate the nations on account of their great wickedness in his sight—let them, with the Saints from every clime, forward their rich treasures, to beautify and adorn the House of the Lord, that He may have a pleasant place to lay His head on the earth, where those kings and queens and nobles may delight to visit, and where they may rest in peace, and learn the will of heaven concerning them, by inquiring of the servants of the most High God, concerning their kingdoms.

The Perpetual Emigrating Funds are in a prosperous condition, although, from surrounding circumstances, but a small portion is available for use this season. It is only about three and a half years since this method of assisting the Saints to gather was first suggested; and the report of the recorder, at this Conference, exhibits the actual fund by valuation in part, now on record, in this place, about 22 000 dollars, but a considerable portion thereof is in oxen, and wagons, and property, which will take till another season to turn to advantage; also, in addition to the above, there is about 11,500 dollars due from individuals who have been assisted by the Company, making a total of about 34 000 dollars, independent of what has been gathered in England and other places the last six months, of which we have no account.

With the blessings of Providence, most, or all of these funds will be brought forth to the assistance of the emigration of the poor, one year hence. Therefore let not the Saints stay their hands, but let books be opened, and donations be received by the Presidents of all the various missions of the Latter-day Saints upon the whole earth, to help the Perpetual Emigrating Fund, and the Saints to come home. And let all who can, come without delay, and not wait to be helped by these funds, but leave them to help those who cannot help themselves.

Twenty five Elders have been appointed on various missions, during the Conference just closed; namely, two to China, two to the United States, twenty-one to England or Europe, whose names will appear in the Conference minutes. These Elders will co-operate with the Elders already in the several countries where they are going, and be subject to the council of the Presidency already established in their several locations. Those destined for Europe, will journey by the South Pass and the United States; and those for China, will go by California; and all will take their departure in a few days, or apostatize.

The Holy Spirit has been in our midst, and the revelations of Jesus have guided His Apostles and Prophets, in laying the Corner Stones of the Temple, and ministering unto the Saints, during Conference, in an unusual degree, which has caused much gladness of heart, and great joy and rejoicing. And that same Spirit will accompany this our Epistle, and be felt, and experienced to the joy of your hearts, even by all who will receive our testimony, and practise those precepts which we inculcate.

Let all the Elders who have been sent forth on missions to foreign lands, magnify their high and holy calling, in word and deed, and be an *example unto all men*. Teach the *first principles of the Gospel*; and so far as men shall believe your testimony, administer the first ordinances of life and salvation; and when they want to know more, send them home, tell them that Zion is the place for them to receive those teachings which you have not time to teach, and which do not belong to your mission. Do not undertake to teach the mysteries of the exaltations and powers of the worlds to come, and of eternal lives, unless you want to lose all the little claim to eternal life which you may have.

Think not, O ye Elders of Israel! that your eternal heirship is won, and immutably secured, because you have attained to a portion of the Holy Priesthood, and a few of its initiating ordinances, while as yet your life and the security of all your great and glorious blessings in hope and prospect, are as a vapour before the sun; as yet depending wholly on your meekness, faithfulness, and perseverance to the *end in everything good*. Think not that you are legally entitled to even *one wife*, while you live on this earth, unless you are sealed up to everlasting lives, by the will and decree of the *Eternal Father*, and a knowledge of the fact has been communicated to you, through the *proper source*, and not *direct, to you, in person*. And consider that the blessings you have hitherto received, through the mercies of Him who loveth you, even your Father in heaven, will all be *wrested* from you, like *David's* of old, should you err like him.

To the Sisters in Israel, we say, be patient. If your husband has died in the faith, and you wish to be sealed to him for eternity, you must come to Zion, to receive that sealing ordinance. And if a High Priest or an Elder, should tell you that you cannot be saved if you are not sealed to him, either as proxy for time, or for eternity to the exclusion of your dead, thrust him from your presence, as Lucifer was thrust from heaven: for that High Priest or Elder, will be damned, (unless he speedily repent,) as sure as Lucifer was; and he can neither save you, nor you him. But come to Zion, be patient till you can get here, and the Temple is completed, and your oldest son, by the husband to whom you wish to be sealed, may stand as his father's legal representative by your side, and by him you may be sealed to your dead husband; for it is the legal right, in God's kingdom, for the oldest son to minister, and obtain blessings for his father, and act for his father when he is gone into the eternal world.

Keep yourselves pure, live spotless and undefiled, all ye who profess to be Saints. Show your faith by your works. Let the Elders flee from any country where they are persecuted beyond endurance, and open the door of salvation to the first people who are willing to receive them. Translate the Book of Mormon into every language and dialect under heaven, and print the same, as God shall give you the opportunity. And from this hour the gift of tongues, and by it translations, from language to language, shall be more and more manifest unto the Elders of Israel, until no nation, kingdom, tribe, or family, shall be destitute of the offer of the word of God on the earth.

So far as the Spirit shall direct, let not the Elders forget to ordain native Deacons, Teachers, Priests, and Elders, and set them to work in every nation where they are; and if God shall open the door to a nation that has never heard the Gospel, fill it with the best messengers you can.

Elders Lyman and Rich will soon leave for their home at San Bernardino, California, where all Saints from warm latitudes, may gather, the first opportunity, and when they arrive take the counsel of these brethren. San Diego will be the best port of entry for all such, and may be reached at any season of the year—the Saints coming hither can bear the heat. The remainder of the Apostles have no special mission abroad at present.

Brethren, come home as fast as possible, bringing your poor, your silver, your gold, and everything that will beautify and ennoble Zion, and establish the House of the Lord; not forgetting the *seeds of all choice trees, and fruits, and grains, and useful productions of the earth*, and labour saving machinery, keeping yourselves unspotted from the world by the way side.

And may our Father in heaven bless you to your hearts' content, in all good things, even all you need, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
WILLARD RICHARDS.

Great Salt Lake City, April 13, 1853.

Price Sixpence.

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

**Church of Jesus Christ of Latter-Day Saints,**  
IN SYDNEY.

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 8—9.

SATURDAY, JANUARY 28, 1854.

Vol I.

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QUARTERLY CONFERENCE OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS HELD, PURSUANT TO NOTICE, AT THE  
OLD ASSEMBLY ROOMS, KING-STREET, SYDNEY, NEW SOUTH  
WALES, JANUARY 1ST, 1854.

P R E S E N T :—

Presidency of the Australasian Mission:

Augustus Farnham,

William Hyde,

Josiah W. Fleming.

Travelling Elders—

James Graham, John Eldridge, John M'Carthy, Charles Stapley,  
Junn., William Baxter.

Presidency of Sydney Branch—

John Jones,

William Robb,

Robert Evans.

Elder Charles Stapley, Senr., President of Williams River Branch.

Elder John Penfold, President of the Clarence Town Branch.

Elder William Howel, President of the Newcastle Branch.

Meeting opened by singing the 21st Hymn, “ Sweet is the work,  
my God, my King,” &c.

Prayer by Elder John S. Eldridge.

Sang 29th Hymn, “ What was witnessed in the Heavens,” &c.

Brother and Sister Howell sang 73rd Hymn, (Welch Collection)  
“ Yn iach! i bawb yn awr.”

Elder John Jones called the meeting to order, and declared the  
Conference opened for business.

It was then moved, seconded, and carried, that Elder John Jones  
be the Clerk of the Conference.

President Farnham then rose and said—Brethren, we have met in  
the capacity of a Conference to transact business pertaining to the  
Kingdom of God. We all know the character of a Conference; in  
it we vote to sustain all the officers in the Kingdom of God. I de-

sire that every one should vote either for or against. Self judgment is a righteous judgment, therefore I want every one to know and consider what they do. Let those who vote on the contrary state their reasons for doing so, for I want no hypocrites; - I want no one to vote for that which they are not willing to sustain.

Elder W. Hyde rose and said that he acquiesced in the remarks that had been made, and hoped that they would move as one man. We understand how business is done in the Church. We transact business different from the world—such as are to be sustained will be presented to the Conference. He then proposed, and Elder Josiah W. Fleming seconded, that Elder Augustus Farnham preside at this Conference, and that we henceforth receive and sustain him as the President of the Australasian Mission.

The question being put to the meeting it was carried by a unanimous vote.

It was moved, seconded and carried that we receive and sustain Elders W. Hyde and J. W. Fleming as Counsellors to President A. Farnham.

It was moved, seconded, and carried, that we receive and sustain Elder John Jones as the President of the Sydney Branch.

It was moved, seconded, and carried, that we receive and sustain Elders William Robb and Robert Evans as Counsellors to President Jones.

It was moved, seconded, and carried, that we receive and sustain the First Presidency in Zion, Brigham Young, as President of the Church of Jesus Christ throughout the world, and as their Prophet, Seer, and Revelator, and their Leader in Israel, and also receive and sustain Heber C. Kimbal and Williard Richards as his Counsellors and as Apostles of our Lord Jesus Christ.

It was moved, seconded, and carried, that we receive and sustain the Quorum of Twelve Apostles who have the charge of the work of the Ministry throughout the world.

It was moved, seconded, and carried, that we receive and sustain Father John Smith as the Patriarch of the Church in Zion.

It was moved, seconded, and carried, that we receive and sustain all the Officers in the Church in Zion, and throughout the world.

President Farnham rose and stated that it was contemplated to start a company for Zion about April next. The subject has been laid before my Council; we are one on the matter. The instructions to the Elders of Israel as given in the Ninth General Epistle of the First Presidency, is to push the people together from the ends of the earth. It will be necessary that a person be appointed to lead the company, he will stand between them and our Father in Heaven, to receive counsel from on high for leading and directing such company until they arrive in Zion. My desire is that the conference should choose the person who should lead this company, and that you may have time to consider the subject, it shall be left for a time and we will receive the Elders' Report.

Elder William Hyde rose and stated, there are three branches organized in the Hunter River District, the Williams' River Branch consists of 34 members, Elders, Priests, Teachers, Deacon; Clarence Town 9 members, 1 Elder, 1 Priest, 1 Teacher; Newcastle, 14 members, 2 Elders, 1 Teacher, this branch was organized with officers as they came out from Wales, there are 16 members on the Allen River not organized, 8 members scattered in the country, total members including officers 82, there has been added to the church since last conference 15 by baptism and 12 by ticket from Wales, there are some ready to be baptised on our return. The gospel is onward and will always be so.

President Farnham stated that he had received a letter from Elder B. Frost, President of the Victoria conference, and also from Elder Paul Smith giving an account of the work of the Lord in that colony, the work was progressing there, there was much opposition, an under current was working, many were enquiring into the principles. There were in that conference 1 Seventy, 1 High Priest, 4 Elders, 2 Priests, 16 members, there has also been received by letters from Elder A. P. Dowdle, President of the South Australian conference, and from Elder Norton an account of the work of the Lord in that part of the vineyard. The work is progressing, there has been three branches organized, they contain respectively 16, 11, and 15 members. The Elders are invited into the interior, they are continually being blessed of the Lord even to their astonishment. The President stated that whilst on his feet he would give an account of the work in Sydney. The work was progressing slowly in Sydney, there had been 3 baptised since the last conference. Many are secretly enquiring after the truth, some who are convinced of the truth of this work, are deterred from obeying through the love of the world. The servants of the Lord here are doing their utmost to disseminate the principles of the Gospel both by preaching and printing, there are in Sydney 2 Seventies, 2 High Priests, 8 Elders, 2 Priests, 1 Teacher, 2 Deacons, 42 Members.

The President then called on Elder John Eldridge for his report, when he arose and stated, my labours have been scattered, travelling and preaching the gospel in various places, we have preached in Camden and baptised 7, they are not organized but they are full in the faith, and would have been here to day, had not circumstances transpired which rendered it impossible. We have also travelled in Windsor, but have not baptised any, there are some believing, some enquiring, and some crying delusion.

The President then reintroduced the subject of appointing a person to lead the company, that was about to proceed to the valley, and called on the conference for a proposition in relation to the same.

Elder Chas. Stapley Senr. moved, and Elder J. W. Fleming seconded, that Elder W. Hyde be appointed to lead the company.

The President put the proposition to the meeting and it was carried.

The President then stated that the counsel was, that there was an

open door for every saint to go in this company, except such as might be counselled to remain, some would have to stop to carry on the work, for there were ten labourers wanted for every one that we had, for the way was opening for preaching the gospel in many fresh places. Let the saints obey counsel, and they will be blest with the blessing of heaven and earth. Mankind will be benefitted by them; and they will prove themselves worthy of the priesthood. Nothing need be feared from the opposition of the world, for the Lord hath decreed that truth shall triumph over error, the righteous or honest-hearted shall be gathered, his kingdom built up, and that the man governments with all their abominations shall be uprooted and destroyed.

The President then called brothers Luke Syphus and Joseph Ridges to the Priesthood, they were unanimously received by the conference. President Farnham then addressed the meeting, sang the 84th Hymn, "Come sound his praise abroad." Brother and Sister Howell sang the 12th Hymn, Welch collection "Yn gyntaf Ceisiwêch deyrnas Dduw. Benediction by Elder John Jones.

Conference met in the afternoon at 3 p.m. Meeting opened by singing 46th Hymn, "Come, come, ye Saints, no toil nor labour fear." Prayer by Elder James Graham; sung the 64th Hymn, "How are thy servants blest! O Lord." Brother and Sister Howell sung Hymn, Welch collection, "Mai gwlad dda i bawb or Saint," &c. Elder William Hyde addressed the meeting on the organization of the Church of Christ, and the necessity of obedience.

Meeting addressed by President A. Farnham, after which the sacrament was administered by Elder John Jones. Sung the 221st Hymn, "When shall we all meet again?" Benediction by Elder W. Hyde.

Conference met at 7 p.m. Sung 274th Hymn, "Come to me, will ye come to the Saints that have died." Prayer by President A. Farnham. Sung 230 Hymn, "How firm a foundation," &c. Elder Josiah W. Fleming addressed the Meeting on the organization of the Church and the blessings accruing therefrom, illustrating the subject by a reference to the past history of the Church of Jesus Christ of Latter-day Saints. Elder John Jones then addressed the meeting. Elder W. Howell having received permission, said, that being a stranger he felt it to be his duty to bear his testimony to the truth of this work; he knew it to be the work of the Lord. It gave him much pleasure to be in the company of the Saints in this land, for he found that they were actuated by the same spirit as the Saints in Wales. The spirit of the Lord was the same in all lands and amidst every people. Sung the Hymn called the Resurrection, "When first this glorious light of truth burst forth in this last age."

It was proposed, seconded, and carried, that the conference adjourn until Monday morning, at 10 A.M., at the Room, Parramatta street. Benediction by the President.

Conference met pursuant to adjournment, at the Room of President



A. Farnham, 12, Parramatta-street, on Monday Morning, January 2nd, at 10 A. M.

Meeting opened by prayer by Elder J. W. Fleming. President A. Farnham addressed the meeting on the necessity of cultivating faith, in order to our continued faithfulness—faithfulness being necessary to our unity, and unity to our keeping the spirit, without which our minds would become barren and unfruitful in the things of the kingdom of God, &c.

Elder W. Hyde then addressed the meeting on the authority of the Priesthood, and the powers thereof, and the necessity of obedience to its laws, instructions, and counsel, &c. Elder J. W. Fleming then addressed the meeting, he followed on the same subject, dwelling much on the necessity of obedience to counsel, showing that the danger of falling away was much greater in such case than in any other. He illustrated the subject by references to individual instances of persons who had fell away, the first step to which had been their overlooking counsel, wishing to form a head to themselves, which the Lord had not appointed.

Elder John Jones then addressed the meeting, following on the same subjects, showing that the continual exercise of faith increased its strength and power, and testified that the authority of the Priesthood was upon the earth. He himself was a living witness of the same, &c.

The meeting was addressed by the following Elders, J. Graham, J. Eldridge, W. Robb, W. Howell, J. McCarthy, W. Baxter, Chas. Stapley. Luke Syphus was then ordained to the office of an Elder, and Joseph Ridges to that of a Priest, under the hands of the Presidency of the Mission. L. Syphus and J. Ridges then addressed the meeting.

Proposed, seconded, and carried, that conference adjourn until evening. Benediction by Elder J. Graham.

Adjourned meeting of Conference at 7 P. M. Meeting opened by singing. Prayer by Elder J. Jones. Singing. The President addressed the meeting on the necessity of watchfulness and prayer, that we might be prepared for life or death, for life was uncertain—we do not know how soon we might be called away. We have received intelligence per "Millennial Star," of the death of Elder Snow, who was consigned to a watery grave whilst on his passage to Liverpool. He was a faithful servant of the Lord, beloved and highly esteemed by his brethren. He had been absent from his family about three years, and was about to return home. The President continued his address with many interesting remarks, &c.

The meeting was further addressed by Elders J. W. Fleming, John Jones, and W. Hyde.

After which the Elders received their appointments—John S. Eldridge to continue on the South Western section, accompanied by W. Baxter; John McCarthy called to assist James Graham at More-

ton Bay ; W. Hyde and Chas. Stapley, Junr., to continue their labors in the Hunter River District; W. Howell, Newcastle; J. W. Fleming called to the assistance of the President.

Sung hymn. Conference adjourned to first Sunday in April. Benediction by the President.

AUGUSTUS FARNHAM, PRESIDENT.

JOHN JONES, CLERK.

### Statistic of the Australian Mission of the Church of Jesus Christ of Latter-day Saints.

| Conference ... | Seventies | H. Priests | Elders | Priests | Teachers | Deacons | Members | Total* | Remarks                  |
|----------------|-----------|------------|--------|---------|----------|---------|---------|--------|--------------------------|
| Sydney ... ..  | 2         | 2          | 8      | 2       | 1        | 2       | 42      | 59     |                          |
| Hunter River   | 1         |            | 5      | 2       | 3        | 1       | 69      | 81     |                          |
| Victoria.....  | 1         | 1          | 4      | 2       |          |         | 16      | 24     |                          |
| Adelaide ...   | 1         | 1          | 3      | 1       |          |         | 23      | 29     | One Branch not reported. |
|                | 5         | 4          | 20     | 7       | 4        | 3       | 148     | 193    |                          |

### MORMONISM.

*To the Editor of the Empire.*

SIR—The "Sydney Morning Herald" having published, in their issue of Saturday last, an extract headed "Approaching break up of the Mormon Imposture," myself, in company with Mr. Robb, waited at the office on the morning of the 27th instant, for the purpose of having the following address and extracts published as an advertisement, but such was Mr. John Fairfax's *hatred* to the truth, and his *love of justice*, that notwithstanding his Pharasaical profession of "Sworn to no Master, of no Sect am I," he refused to publish it, saying "I want nothing to do with Mormonism;" but how could it be supposed that he would be just, when he is sworn to no master. No, not even to truth and justice. They are not to direct him in his proceedings, in connexion with his journal.

We would have Mr. John Fairfax know that we, with God, know

how to look upon such a proud money-hunting, popularity-seeking, God-not-fearing, men-disregarding spirit as he possesses.

If he wants "nothing to do with Mormonism" why does he not let it alone? Let him cease his wickedly unjust practice of publishing the lies of anonymous scribblers, and we promise him that the Mormons will not trouble him again.

Hoping Sir, that the love of truth, justice, and mercy may induce you to insert this, and the annexed, I subscribe myself in the love of truth, justice, and mercy,

JOHN JONES.

P.S.—Very little more of the spirit possessed by Mr. F. would be required to induce its possessor to pen such an article as that which he published on Saturday last.

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### TO THE AUSTRALIAN PUBLIC.

On Tuesday, the 13th instant, the authorities of the Church of Jesus Christ of Latter-day Saints, in this city, waited upon the proprietor of the "Sydney Morning Herald" to request him to publish the following extracts of Judge L. H. Read's report, when Mr. Fairfax, Junior, declined publishing it, alleging that the "Sydney Morning Herald" was a commercial paper; but no sooner does anything appear that has a tendency to throw odium and reproach upon the Saints than its commercial character is submerged under the influence of a desire to put down Mormonism, and accusations and statements are put forth to the public though they are only the production of an anonymous scribbler.

How far such conduct can be defended upon the principle of the love of truth and justice, we shall leave their consciences, if they have any—to decide; but thus much we do know, that the Son of God, who "Spoke as never man spake," stated that "What measure we mete to others shall be meted to us again."

In conclusion, we would particularly request the public fairly and impartially to weigh the report of the Chief Judge of Utah (who was appointed by the American Government) as it was published by the "Geelong Advertiser and Intelligencer," of November 22nd, with that of the trash and abuse which appeared in the "Sydney Morning Herald" of Saturday last.

JOHN JONES.

December 26, 1853.

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### UTAH—ITS GOVERNOR, SOCIETY, AND INSTITUTIONS.

(Extract of a Letter from the Hon. L. H. Read, Chief Justice of Utah.)

(From the "Bath (U. S.) Advocate.")

Great Salt Lake City, Tuesday, June 23, 1853.

W. C. Rhodes—Dear Sir—On Monday morning (6th) I waited on

his Excellency, Governor Young, exhibited to him my commission, and was by him duly sworn and installed as Chief Justice of Utah. I was received by Governor Young with marked courtesy and respect. He has taken pains to make my residence here agreeable. The Governor, in manners and conversation, is a polished gentleman. Very neat and tasty in dress, easy and pleasant in conversation, and I think a man of decided talent, and strong intellectual qualities. In person he very strongly resembles our deceased fellow citizen W. W. McCay. I have heard him address the people once on the subject of Man's Free Agency. He is a very excellent speaker. His gesture uncommonly graceful; articulation distinct, and speech pleasant. His voice resembles very much Judge Hiram Gray, of Elmira. I was extremely edified by his address and manner. The Governor is a first rate business man. As Civil Governor of the Territory, and Superintendent of Indian Affairs, we would naturally suppose he had as much to do as one man could well attend to; but in addition to those employments he is also President of the Church—a station which is no sinecure by any means. His private business is extensive; he owns several grist and saw mills, is extensively engaged in farming operations, all which he superintends personally. I have made up my mind that no man has been more grossly misrepresented than Governor Young, and that he is a man who will reciprocate kindness and good intentions as heartily and as freely as any one—but if abused, or crowded hard, I think he may be found exceedingly hard to handle.

Salt Lake City is a wonder. It is not quite six years since the first pioneers entered this valley. There was not then one civilized inhabitant within five hundred miles, nor the least vestige of civilization or improvement. The people had nothing in the world except what they brought with them in their wagons, across the plains, from the States. The soil is naturally hard and dry, and very little is produced without irrigation. For the first year or two the settlers suffered very severely from want of provisions and proper shelter. They subsisted mainly upon roots, and were sometimes compelled to eat horses and dogs. At present, however the people raise an abundance of all kinds of vegetables, and a large surplus of wheat and coarse grain, some of the finest beef I ever saw. The city is laid out in squares, and the whole number of acres in the corporate limit is not less than two thousand; each lot contains about one acre. Any person of good character and industrious habits can have a lot for a very small sum, provided he will settle upon it and build a house. Every lot in the city can be irrigated without much expense or trouble. The city proper contains about 7,000 permanent inhabitants. I have noticed a large number of very well built and comfortable dwelling houses, and some excellent and well cultivated gardens. The public buildings already completed are convenient, well constructed, and present a very creditable outside appearance. The city and country

are well provided with ingenious mechanics of every branch of trade.

The people appear all to be doing well. They are very industrious and orderly, and I see no reason why they cannot enjoy themselves as well as their fellow citizens in any other part of the Union. I have attended church twice. The mode of worship is very like that of other denominations. The sermons I heard, were well delivered and creditable. The music excellent, being vocal and instrumental. The house of worship is very commodious, and the congregation usually numbers about one thousand.

The principal men are New Yorkers and New Englanders, but a majority of Western New Yorkers. I have got acquainted with most of them, and find them all courteous, kind, and gentlemanly. We have here a few Steuben people. Governor Young and his brothers, Phineas, John, Joseph, and Lorenzo, formerly resided in Tyrone, near Captain Sebring's. Their father settled there about 1819, and owned a farm there for some time. Phineas is a printer, and formerly worked in Bath, for our esteemed fellow-citizen David Rumsey, deceased. John Barnard, formerly of Jasper, is here and doing well. I have also become acquainted with an aged lady, a Mrs. Cory, sister of John R. Stephens, of Hornellsville, and daughter of Mr. Uriah Stephens, late of Carnisteco. I find also a large number from right around Steuben, Yates, Alleghany, Ontario, Tompkins, Chemung, and Livingston. These are all New-Yorkers still, and make my residence much more pleasant than it otherwise would be. We get together occasionally, and talk about "the old country" and old friends.

Nearly the whole population of Salt Lake City and Utah Territory are Mormons. I doubt whether more than two hundred *outsiders* can be found. The state of society is different from anything we have been accustomed to. All matters, or nearly so, pertaining to religious and domestic affairs, are regulated by the Church; controversies of every kind are settled by the Ecclesiastical Councils.

The plurality system, as is called here, (or polygamy in fact,) prevails extensively; but those that suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their deportment. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. They are from New York and New England, (those I am speaking of,) and differ in nothing from their sisters in the Eastern States. From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs; and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here. Truly your friend,

LAZ. H. READ.

## A REPLY TO THE "CHRISTIAN HERALD" ON THE PLURALITY OF WIVES.

(Continued from Page 52.)

That Christ did not abolish Polygamy we have already proved, and that by reference to the very stronghold of the advocates of Monogamy; but that it may be more fully established we shall refer to two other passages, Mark 12, Luke 20. In these chapters we have an account of the Saducees questioning him (Christ) in reference to the law of Moses, which ordained that a man's family should be built up by proxy when necessary. This law existed before Moses as we have previously shown. We have also shown that *all* the blessings promised to the children of God are dependant upon their *inheritance of their posterity*, so that there would be the same necessity for the perpetuation of this law as before:—had it been otherwise Christ would doubtless have embraced this very favourable opportunity of correcting this law and the custom of the Jews; but he is entirely silent, from which we may legitimately infer that it met with his approval.

But this fact will appear much more evident by a reference to the 19th chap. of Matthew, 29th verse, And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake shall receive an *hundred fold*, and shall inherit everlasting life: here a man that loses *one wife* for the Gospel is to have a hundred wives in the restitution. Why don't the sects believe their Bible? What will these hired Priests, who enjoy fat livings under a pretence of teaching the Bible, say when they meet the saviour, and find that he has literally carried out this promise, of giving the man who has had to sacrifice one wife for his name's sake a *hundred*, that thus he might have an increased posterity to reign over, will they then cry out polygamy, licentiousness, unfit to live, if they will they can make up their minds for the contest, for he is sure to accomplish his promise, though in doing it he should have to destroy the hireling priesthood with all the hosts of hell.

In this doctrine we find the purposes, dispensations, and promises of God harmonize; but in the other all is left to be conjectured, the imagination is brought to play to find a heaven and to depict its enjoyments, to the redeemed is assigned an eternal life of monotonous psalmsinging, an exaltation to an imaginary kingdom without any subjects, a nondescript priesthood without any power, but the former doctrine leads us to understand in some small degree what is implied in the promise made to the righteous; not only that their names should be perpetuated, but also that there should be a never ending increase to their posterity, and also to appreciate the curse pronounced by the scriptures against the wicked, that their name should be blotted out and their posterity cut off. Here we are reminded of the statement previously made, that such as were married by God, were married for eternity, or in other words that the covenant of such as were

joined together by the Lord was indissoluble.

That this is the case will be made quite evident, by a reference to the only marriage ceremony performed by God that is recorded in scripture, we refer to the account given in Genesis of God giving Eve to be an help-mate for man.

We would remind the reader that when this occurred, our first parents had not sinned, they were therefore immortal, Adam was immortal and Eve an immortal help-mate to him, an eternal adaption or relationship was established between them, this relationship was necessary to their individual and united happiness. Being thus adapted to and united with each other, and having received an unlimited command to increase and multiply and replenish the earth, no period can be conceived when this union would cease to be or not be necessary. And it does not appear that this union was dissolved by the fall, for the commandment to increase &c., continued in force, after, as before the fall, but granting, which can by no means be proved, that this union was dissolved by the fall: it must be evident that as Christ redeemed man from *all* the consequences of the fall, this consequence was not excluded, and that therefore when man in the resurrection in Christ, the second Adam is restored to all that he lost in the first, this blessing will be restored to him also.

From the above it will be evident that all such as are joined together by God are united for eternity, and having previously shown, that, that which provoked His anger towards the Antedeluvians, was their marrying contrary to His council and commandments. It may legitimately be inferred that all such as received from Him marked approbation and peculiar blessing, must have acted strictly in accordance with His council and instruction in relation to marrying. As Abraham was preeminently blessed of the Lord, and has received the distinguished and exalted appellation of the Father of the Faithful, it cannot for a moment be doubted, but that in contracting marriages he acted by the counsel and commandment of God. That this was the case with Sarah we presume will not be denied, and the sectarian will not dispute but that it was so in the case of Keturah whom he married after the death of Sarah. This being the case, Abraham's marriage covenant with Keturah was as indissoluble as the covenant with Sarah, and the covenant with Sarah as eternal as the one with Keturah; therefore Abraham in the resurrection would be legitimately entitled to both, and as God is unchangeable, and in His word condemns such as break covenants, especially the everlasting one, and has positively declared that he *hateth putting away*, he (Abraham) would be sure to receive them both in the resurrection.

Startle not reader; because this doctrine is contrary to your preconceived opinions, and the custom of society. Be not surprised that the ministers of modern christendom are enshrouded in darkness, for the wise man has laid it down as an axiom that "where there is no vision the people perish."

(To be continued.)

## THE COMING CRISIS—HOW TO MEET IT.

*(From the Millennial Star.)*

[Continued from p. 39.]

As Moses laid down the law to Pharaoh, and continued to multiply evils and judgments until he made an utter end of Pharaoh and the Egyptians, even so will the living God prescribe the line of conduct to be pursued, and the penalties of violation, to great and mighty nations, until they rally round the ensign established upon the mountains, and go up to the house of the God of Jacob to learn His ways, or are utterly overwhelmed in keen anguish and ruin.

The ways of the God of Jacob are easily recognized in these days of general wickedness. It is true, that they are clearly revealed in the Scriptures of truth, and by a living Priesthood of inspired men, yet they have been so long and so grossly perverted by the precepts and opinions of a hireling ministry, that doubts and contentions have sprung up in every land, and the plainest and simplest truths are denied, abrogated, or accounted obsolete. God is not allowed to speak from the heavens by the mouths of Prophets as in former days. Notwithstanding there is much preaching and praying, still there is a virtual acknowledgment amongst all nations that God, as he was known unto the Patriarchs and Prophets of old, has forsaken the earth. And men are left to discover the way to heaven by the light of nature, or the misty nebulae of a hireling priesthood. And it is a fact undeniable, that infidels in the school of nature have more true piety towards the living God, than the hireling ministry of Christendom have. Hence priests are doing so much, often unwittingly, to blind the eyes of the people, so that they shall not see the approaching crisis in its true character until the catastrophe is completed, and Great Babylon and all her lofty cities, great wealth, princely merchants, chief captains, and mighty sovereigns, are laid low in one general ruin. Oh ye great and strong nations! ye philosophers and religionists! ye spiritual mediums and ye revelators, sitting upon thrones over great nations! how can you fulfil the prophecies that are so clearly revealed, concerning the destruction of the last days! Ye perhaps marvel that the great men and governors over one hundred and twenty-seven provinces in ancient Babylon, with a brave monarch at their head, should have been such firm believers in the astrologers, magicians, and interpreters of dreams, in their days! But marvel not, for when the greater power of the like class of persons, under the direction of Satan, shall be brought to bear in your own day, the delusion will be so much stronger, that Princes, Presidents, Governors, and chief Captains, will be constrained to bow to it. Their credulity will be taxed beyond the power of resistance. The workers of these mysterious and supernatural arts will bring to their aid both natural and supernatural causes that will challenge and defy disputation. The senses and judgment of men cannot withstand such imperative facts as will arrest their observation. For it cannot be denied that facts and truths will constitute such a measure of the ingredients of these mysterious and wonderful arts as to give them an irresistible strength of conviction to those who are unenlightened by the Spirit of God. And so far as facts and truths are mingled, it must also be acknowledged that God, the true and living Sovereign of heaven and earth, will contribute to produce the delusion. He said that "He will send them strong delusions that they might believe a lie." He gives his reason and apology for acting after this strange manner—because, knowing the truth, they do not love it unadulterated. And knowing God, they do not choose to glorify Him as God. Therefore their foolish hearts become darkened, and God suffers Satan to compound and mix up truth and error in such proportions as to be captivating and strongly delusive. As a snare, this composition will be ingeniously mixed and administered to all nations, by skillful and practised hands.

And who shall be able to withstand? Do you think that your great sagacity and the compass of your profound, philosophical turn of mind will enable you to detect the error and delusion of these arts? Oh, man, this is a vain hope. You will not be competent to detect the delusion. God himself will allow Satan to ply your scrutinizing eye with powers and sophistications far beyond your capacity to detect. Do you say then, I will stand aloof from investigation, I will shun all acquaintance with these mysterious workings, in order that I may not be carried away with their delusive influence. Vain hope. Oh, man, you cannot be neutral. You must choose your side and put on your armour. Those that come not up to the help of the Lord in the day of battle, will be sorely cursed. The captive Hebrew, Daniel, stood up boldly against all the governors and whole realm of Babylon with their monarch at their head. But Daniel readily acknowledged that it was not from any wisdom in him, above other men, that he could surpass the astrologers and



magicians. But holding intercourse with the God of heaven, he became endowed with a supernatural comprehension that effectually shielded him against supernatural delusion. Thereby he escaped the snare that entwined around the great statesmen and governors of that immense empire of Babylon. Thereby those who took refuge in the name of the Lord and in immediate revelation from heaven, will be safe, and no others. He that is not for God and the principle of immediate revelation, will inevitably be ensnared, overcome, and destroyed. Because he that is not for Him must be against Him. No man in any age was ever for God, or even a friend of God, that did not hold intercourse with Him personally, and receive for himself the revelations of His will. The rock of revelation, by which Peter knew Jesus Christ, is the only basis upon which any man can escape the strong delusion which God will send among the nations, through Satan and his mediums and coadjutors. Reader, if you live long you will be compelled to take a side for God or for Satan. Satan was allowed to try a compulsory process upon as good a man as Job. The whirlwind and tempestuous elements, with disease and death, were put into Satan's hand that he might compel Job to abandon his integrity. Had not Job possessed the key of revelation from God, he would have been compelled to have made peace with Satan, and forsaken the Lord. His wife urged him to do so—says she, "Curse God and die;" or, in other words, take the side of Satan against God. Now reader, if you have ships of precious merchandise, floating at sea, the time is fast coming when Satan will destroy those ships, unless you bow down to his power and become a co-operator with him. And if you do bow down to him, to work wickedness and say, no eye seeth me—then God will destroy those ships and you too, and peradventure He will destroy your family also, and make a clean end of you, and blot out your name under heaven. Your beautiful mansion and flourishing family still have to be consecrated to God or to Satan, whichever you may choose. The controversy is begun and the war will never end till the victory is complete and universal, and there shall not be found so much as a dog to move his tongue against the Lord, and the immediate revelations of His will. Your being a minister of some Church will not serve as the least screen for you against the hot indignation of God, unless you have the law and the testimony of the true and living God made known to you personally. For the time has come that God will write His law upon every man's heart, that will receive it, not with ink, but with the Spirit of the living God. And against him that hath this law, the gates of hell never have prevailed and never will prevail. Heaven and earth shall pass before a jot of this law shall be made to succumb to wicked men or devils. The heavens have been shaken once when angels rebelled, and they are destined to another shaking even with the earth. Do you say you don't need any more revelation from God. Then the Devil will be allowed to give you some which you don't need. And by the time that he has revealed himself to you, and buffeted you, and trained you under his rigorous discipline to fight in this awful crisis against the heavens, peradventure you will not then feel so rich and increased in goods, but that you can take a little counsel from the Lord, and feel a little of your extreme poverty and destitution.

You cannot know God without present revelation. Did you ever think of this most solemn and essential truth before? You may have been accustomed to pray all your lifetime, and as yet you, even you, do not know God. You may have heard many thousand sermons, with a sincere desire both to remember and practice them, and yet you do not know God. But it has been decided in the court of heaven, that no man can know the Father but the Son, and he to whom the Son *revealeth* him. Now, has Jesus Christ ever revealed God the Father to you, dear reader? Be honest with yourself, and do not err in your answer to this most important question. However much the Son may have revealed the Father to Prophets, Patriarchs, and Apostles of old, the question still remains in full force—has he revealed Him to you? A revelation to another man is by no means a revelation to you. For instance, God revealed himself to Samuel, and called him by name to be a Prophet. God called Abraham to kill Isaac, but that is no revelation to you to kill your son. God revealed the baptism of repentance to John the Baptist, before Christ's death, but that is not a revelation to you. He revealed authority to Paul to preach to the Gentiles, but what was told to Paul is not told to you, nor is it required of you. Again, you need the righteousness of God, to go where God is, and be happy—and how will you get it except it is revealed to you personally? You cannot get it in any other way. Hence the Lord says, "The righteousness of God is *revealed* from faith to faith." Don't say now, as some do, that revelation was anciently given in order to *establish* the truth, and being once established it is no longer necessary to be revealed to subsequent generations of people. Don't say this for your life, for revelation is just as necessary to establish truth now as it was then. You need the ministry of angels now, just as much as people did then. They in past ages could not know God, nor say for a certainty, from persona

knowledge, that Jesus Christ was the Christ, only by the Holy Ghost. If the Holy Ghost is confirmed upon you, by the imposition of the hands of the true Priesthood, then you can know God for yourself. Why? Because the Holy Ghost teaches all things, even the deep things of God. This generation need present revelations from heaven, as much as any other generation ever did, because they are quite as wicked as Sodom ever was. They practice as gross sensuality and beastliness, as glaring robbery and murder, as much treachery and lying, and are as ardent for war and blood-guiltiness, as ever the ancient Canaanites were. And among the many religions that have sprung up, calculated to confuse people's minds, there is, now, as much jargon and schism, contention and strife, and persecuting zeal, as there ever was before. Now, reader, you need present revelation from God to your own dear self, in order to help you out of the nasty, confused labyrinth, and set your feet firmly upon the solid rock of revelation. Mere flesh and blood cannot help you now. It requires an Almighty arm to effect your deliverance. Therefore, put no more trust in man, for a curse rests upon him that will be guided by the precepts of man. I do not ask you to be guided by what I say to you, unless the Lord from heaven shall reveal to you that I speak the truth, even as it is in Christ. Although I *know* that I am declaring heaven's truth to you, in all sobriety, yet, my knowing it, does not suffice for you. You also must know it for yourself, and not for another. This is your right and your privilege. For God has made this promise to you, and not to you, reader, only, but to all others whom He calls to repentance. Now, go and get revelation for yourself. If you are penitently desirous with all your heart to get revelation from God to your own self, go to some one whom God has called and ordained to confer the gift of the Holy Ghost upon men, according to His promise in the Acts of the Apostles, and I promise you in the name of Jesus Christ, whose I am both by covenant and sacrifice, that you shall have the desire of your heart. Even so. Amen.

Reader, be resolute! This is a critical and trying moment with you. And this is God's call unto you. Don't refuse when He calls you! And if you are honestly, without prejudice, meditating upon what you now read, then God's Spirit is sweetly persuading you to believe what I say. The faint dawn of the Spirit is even now upon your mind. Now, reader, cherish this little dawn of light until the day-light of more truth shines more clearly upon your mind. Pray mightily for the Spirit of Revelation to rest upon you, that you may *know* the things that are freely given to you of God. And follow the Spirit of Revelation, as fast as you receive its whisperings, down in the water where Jesus went, for the remission of your sins, and you will very soon become a witness to the truth, and put your own seal upon it even as I have done. And you will not barely believe, and hope, and fear, but you will *know*, from present and personal revelation, that the Lord is a God at hand, revealing Himself as freely as He ever did in Patriarchal days. Will you not, then, be a happy man, O reader! and you a happy woman, O reader, to come into possession of the same gift of present revelation from heaven, that holy men and holy women enjoyed in ancient times? Yes, I know you will. You will then feel deep pity and sorrow for any one that says he don't need present revelation! You will then discover the pride of such an one's heart, and mourn over him as one that his blinded by the god of this world. But your peace will be great and your joy unspeakable. Although you can hardly believe me now, yet through your faithfulness, the Spirit of prophecy will in due time rest upon you, O man! and also upon you, O woman! The Spirit of prophecy has rested upon many sons and daughters in as humble walks of life as you are, and they, according to "promise," have prophesied and dreamed dreams. Now when this promise is fulfilled in your experience, you will feel very glad and very happy. And you will feel thankful that you ever read this with a humble, prayerful heart. And when you are the promised signs following your faith, as thousands have done in this day, then you will exclaim, Surely this is not merely the form, but also the power of godliness—this kind of Gospel is in very deed the power of God unto salvation to every one that believeth! And then if you have money, which so many worship, you will not be afraid to give a tenth to rear up a temple like Solomon's, in which God will place the ark of His covenant, and reveal His will, through His servants the Prophets, for the benefit of all the ends of the earth. When you yourself have the promised gift of discerning of spirits, then you will not have to ask your neighbour, who is an impostor and who is not—you will know from the fountain head all about it just as well as the next person. He that is spiritual judgeth all things. Many things are hard to be understood and reconciled, which the unstable and unlearned stumble at, even as formerly—he that is spiritual can easily judge all things, but he that is not spiritual can judge nothing correctly, for he is blind, and cannot see afar off.

And further, when you see also the gross and beastly sexual abominations that are practiced and are increasing among all nations, without shame or fear, you will not marvel that God is determined to raise up a righteous seed and glorious branch, by re-establishing the Patriarchal Order, as in the days of Abraham, Jacob, David, Solomon and Elkanah. Neither will you marvel, while the Spirit of God is upon you, that men and even women should sneer at the sacred institution of marriage being an institution wholly under the control of God, as it was in the days of Abraham. Why should you not marvel at their sneer? Because we have been distinctly and emphatically forewarned that in the last days there shall arise scoffers, walking after their own hearts' lusts, who shall speak evil of dignities and things that they know not, having men's person's in admiration because of gain. You would have more cause to marvel and disbelieve the Scriptures of truth, if sensual men and women did not speak evil of the Patriarchal Order of marriage, and of men that conform to the pure sanction and penal restrictions of that most holy Order.

Now there are several ways in which the pure and obedient get revelations. It will be your privilege in due time to become acquainted with these various ways. One way is, through the inspiration of the Spirit. The Spirit is given to every man to profit withal. All men have such a measure of the Holy Spirit as to enable them to make a profitable use of the light and opportunities that they have, and to obey the law under which they are placed. All the different methods of revelation are not probably given to all men now. God dispenseth His gifts severally as He will. The inspiration of the Almighty giveth understanding. Every various method of immediate revelation, however, always accords with the inspiration of the Holy Spirit. If an holy angel talk with a man, what the angel speaks accords with the inspiration of the Holy Spirit. If the Urim and Thummim is consulted, it accords with the teachings of the Holy Spirit. An open vision or a dream, each accords with the inspiration of the Holy Ghost. Now one mark of a dream from God is, that it is distinguished for the clearness and simplicity of the impress that it makes upon the mind of him that dreams. A dream from the Lord being always true in all its legitimate bearings, will be so disembarassed from error and uncertainty to him that has the Spirit of truth in lively exercise, that he will know it perfectly in distinction from all false hallucinations or deceptions of the mind. Reader, take your Bible and read the Bible account of dreams. There you will see that dreams from the Lord, for any important end, are plainly distinguishable from all deceptive influences. When Jacob went toward Haran and lay upon his stone pillow, and dreamed of seeing a ladder reaching up to heaven, &c. after he awoke he knew, beyond a doubt, that the dream was from God. Hence he says—"How terrible is this place," &c. When Laban wanted to cheat Jacob out of his just wages, the Lord appeared to Jacob in a night dream, and told him how to increase the number of his cattle, so that he could get the advantage of the cheating employer. Jacob understood the dream perfectly, and so managed as to have the best of the increase fall to his share. When Joseph told the simple dream of the sheaves, his brothers all understood it well. And when he told the dream of the sun, moon, and eleven stars bowing down to him, his father Jacob felt the force of the meaning, although he rebuked Joseph. When God gives a dream to a wicked man, He makes him fully to understand it, unless he wishes to hide the meaning from him. Abimelech understood his two dreams from the Lord, concerning Sarah, Abraham's wife. The Lord gave Solomon wisdom, and riches, and dominion, in a dream, and yet Solomon knew the import of the dream, and that the Lord had appeared to him, in that dream. The Lord does not suffer wicked spirits to foul and blot and mar a dream, when He wants to communicate His mind and will in a dream. Foul spirits are rebuked and commanded to depart when God wants to indite the truth upon any one's mind. The angel of God guards the dreamer till a clear and distinct impression is made. And that impression is of an unmistakable character, it cannot be misunderstood, any more than the light of the sun can be mistaken for the darkness of midnight. An open vision is another method of revelation. David saw an angel of the Lord with a drawn sword, even the pestilence, standing between the heavens and the earth. The prophet having prayed that the eyes of his servant might be opened, showed him that the armies of heaven were more numerous than the host of his enemies. Another method of revelation is through the ministry of angels. An angel forewarned Lot to leave Sodom. Angels gave the Law to Moses upon Mount Sinai. An angel opened a great iron gate that liberated the Apostle Peter. Again, God reveals things by Urim and Thummim, and by burnt-offerings, and by divers tongues, &c.

Now, reader, I entreat you to seek the aid of present revelations from God. You need them just as much as any poor creature ever did, that has been born into the world. Without them you never can know God, worlds without end. Don't flatter yourself that be-

cause others know God or have formerly known Him, you are any better off on that account, unless you know Him for yourself.

Are you poor and oppressed? Then you have the greatest need to receive revelations from God. There are very many poor people in these days and in these lands. Even in England, rich men oppress you, and many cheat you, and defraud you, and keep back your merited wages—and you, who do the greatest part of the work that is done in the land, can hardly get an honest living, while your masters roll in pomp, and fare sumptuously every day. I have seen you and your little sons and tender daughters hurrying off early in the morning to work for them, and returning late at night, poorly fed and poorly clothed often. And all that time you are making others rich, they are keeping you in poverty and ignorance. And your daughters are often insulted and sometimes seduced by masters, and you are threatened with the workhouse if you don't grind for the oppressor, and you have but little time to see your families, and bless them with comforts, and educate and train them up for usefulness and salvation. Now, if you knew how to take counsel from the God of heaven, as Jacob did, you would not have to submit always to such fraud and oppression. But God would help you out of your many difficulties, and your enemies could not help themselves. God has seen your afflictions, and has sent forth His servants to all nations, to preach deliverance, for the acceptable year of the Lord has now come.

And ye rich men, the voice is to you. Gather up the poor and bless them, and your riches shall not waste, but increase your fold, and great shall be your reward in heaven. But blessed are the poor who shall obtain the gifts of revelation for themselves, for they shall rejoice greatly in the Holy One of Israel. For not many rich, not many noble, will be humble enough to seek revelations from God. But beware of the counsel of any priests or ministers who are hired and paid for preaching. God never hired any man to preach, for wages. Therefore beware of all such, lest they deceive you. Go not after them, neither listen to them for a moment, for they are confederate with rich men and oppressors, and they are despisers of present revelation, and consequently they neither know God themselves, nor are they willing that others should know Him. And vengeance will shortly overtake all that know not God, and obey not the Gospel.

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(Extracts from the "Star.")

NOTICE.—Elder Thomas W. Treat, late from Great Salt Lake Valley, and who has been labouring in the Manchester Conference, has been excommunicated from the Church of Jesus Christ of Latter-day Saints, for his whoredoms and abominations. We understand that he sailed on the 29th June, for New York, on board the Jersey, on his way to the mountains. There is a sin which is unto death, and the person who commits that sin has no claim even upon the prayers of the Saints, or in the language of the Apostle, "I do not say that ye shall pray for it." How awful must be the condition of that man who has no claim upon the prayers or faith of the people of God, no claim upon the protection of God, or of His holy angels! Let all persons who bear the holy Priesthood, take warning from the fate of the fallen, and never suffer themselves to trample with impunity upon the Covenants and obligations of the Priesthood, for God will surely be avenged of such wrong. Men who will use their influence and power in the Priesthood, to ruin and destroy those who have reposed confidence in them, justly merit the wrath of God, and the indignation of a virtuous people; and if they retreat to the abode of the Saints in Zion, that indignation will burn towards them to the uttermost. Let none suppose for a moment that they can find succour there for sinful indulgences, for they will find the severity of the law meted out to them as a just recompense of reward. That man or woman that will work iniquity shall perish from among the people. Oh! why will men thus sell themselves, and their salvation, for a shameful deed they have power to avoid? Oh! why will women so degrade themselves as to yield to the persuasions of men who must welter under the torment of Hell, for the exercise of their uncontrolled passions! How often must it be sounded in your ears, that all such connexion outside the marriage covenant, dooms the guilty to irretrievable ruin, and that those who thus sin must die?

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# THE ZION'S WATCHMAN,

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 10—11.

SATURDAY, MARCH 4, 1854.

Vol I.

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*Sydney, New South Wales, February 15th, 1854.*

BELOVED PRESIDENT FARNHAM,

As I have been appointed to the charge of the present emigrating company, and as the time for our departure draws nigh, and my voice will soon cease to be heard in this Colony bearing record to the truth of the great work of the last days, I have concluded, in case it meet with your approbation, to leave a few lines in the columns of your faithful “Watchman,” hoping they may be of some little worth to the Saints who may remain upon this land, and also to many who have not yet known the truth. To the Saints I would say, beloved Brethren and Sisters, the gospel which you have embraced, and in which you are now rejoicing, is that which if rightly understood, and your lives are ordered according to its requirements, will save and exalt you eternally in the heavens with the prophets and patriarchs of old, and also with those who have lived and are still living upon the earth in your day. This you believe or you would not have embraced it; you have also learnt that it is necessary for all Saints to live by every word that proceedeth out of the mouth of God. The great work of the “dispensation of the fulness of times” is not to be trifled with, it requires on our part an exertion of no small moment. The poor and the meek are to hear the gospel, and be gathered from the four quarters of the earth. Zion is to be built up and made beautiful. Temples are to be reared, and all things made ready for the coming of our Lord, for “when the Lord shall build up Zion, He shall appear in His glory.” We have many ordinances to attend to which pertain to our own salvation, and also to the salvation of our dead, which we cannot attend to in our scattered condition. The God of our fathers has sought from the beginning to have his people by themselves, separated from the wicked, and by themselves He will have them, as the scriptures abundantly testify. And as Saints of the most High, and as individuals, let us

search our own hearts, and see that all is right within our own breasts. Let us consider that the gospel which we have embraced is a living principle, and having considered this, let us ask ourselves if we are living in strict conformity to that council which is given to us from time to time; or are we giving strict heed to the council of those whom God in his wisdom has appointed to watch over and advise us. Again is all right within our own dwellings—is all peace and quietness between husbands and wives, and between parents and children. Have our persons, our houses and our all been dedicated to the Lord: are we strict to remember our prayers both morning and evening; or as Saints, as branches, or as a people upon this land, are we strictly united among ourselves; are there no divisions, no strife, no evil speaking nor contentions amongst us; do we continually uphold by obedience those placed over us whose instructions have made our hearts to rejoice, if so, brethren, you are a blessed people; and by thus continuing you will be blessed when you lay down and when you rise up, when you go out and when you come in, yes, all things will prosper in your hands, and no good will be withheld from you; and altho' the wicked may wrest from you for a time you will have restored to you again four fold; and brethren and saints, as you esteem me your friend, and as you love this cause, let me exhort you to continue by your united faith, and by every reasonable exertion, and every faculty of your souls, to sustain and uphold the man who has the watch care over you; I refer to our beloved President Farnham; you have beheld with me his untiring zeal for the cause of truth, and have witnessed his ceaseless exertions to build up and make honorable the cause of God upon this land. Brethren, nerve yourselves up to the work, and assist all in your power to bear the burthen, and God will bless you. In as much as you sustain that man you sustain and honor those who have sent him, and you also honor that God who has ordained that man being clothed upon with the authority of the Holy Priesthood, shall labor for the salvation of his fellow man here upon this earth. Brethren, I write not thus because you have not been properly instructed in these things, but rather, if possible, that I may stimulate you to a renewal of your exertions to assist in rolling forth the great work which has commenced and is taking deep root upon this land. The Saints in Australia have constantly set before them almost every inducement to sin; but, brethren, shun the evil as you would the fire, as you regard the salvation of your souls touch not, taste not, handle not that which will bring remorse or cause the spirit of God to withdraw, but be certain that you keep His spirit in your bosoms, that you may become mighty in the work of the Lord. To those from whom the hand of fellowship has been withdrawn, I would say forsake your sins without delay, and return and do your first work, renew your covenants before the Lord, and when you have renewed them keep them.

To those who have not as yet received the gospel, into whose hands

this may chance to fall, allow me the privilege of saying to you that the Elders of the Church of Jesus Christ of Latter-Day Saints are not your common enemies as you may perchance have supposed; we have not left our peaceful homes to travel to the remotest parts of the earth, and face the frowns and calumny of a wicked unbelieving world, out of any other than the purest of motives. No, kind sirs, God has sent us to you with a message of eternal truth, and altho you, together with all your neighbours, close your doors against us, the message will be nevertheless true and binding upon you. That being who once came to this earth and offered up his life to redeem man from the effects of the fall, and opened up a way by which he may be brought back into the presence of his Creator, has ordained and decreed that you and I shall obey His word, in order that we may be redeemed from our actual transgressions, and have claim to a part in the first resurrection, or a right to the tree of life, and enter in through the gate into the city, to dwell eternally with the Saints, or Church of the first born. The things necessary to be complied with on our part are, 1st., that we believe on the Lord Jesus Christ, the fruits of a correct faith being obedience: 2nd., that we repent of and forsake our sins: 3rd., that we be baptised, that is buried in the water by some one having authority from God, for the remission of our sins, and 4th. receive the laying on of hands for the gift of the Holy Ghost. See Luke 24, 47; Acts 2, 38; John 3, 5; Mark 16, 16, 20; see also Acts 8, 17, Do. 19, 6; Heb. 6, 2; Gal. 1, 8. And I now, to close these few lines, bear my testimony to all into whose hands this may come, that God the Eternal Father has set to His hand for the last time to prune the earth, and that He has revealed a message of His will to man, even the fulness of the everlasting Gospel, by the administration of an Holy Angel; which gospel is for a witness unto all people that the end, or the hour of God's judgment is at hand, see Rev. 14 ch. 7 v. And all men, without one exception, are called upon to repent of all their former transgressions and dead forms, and obey the Gospel, and flee out from the midst of the wicked, as the Prophet has said, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

And I now bid you farewell, hoping that you will be wise, and search the scriptures with a prayerful heart, and seek unto the Lord with uprightness of soul, which if you will do, with a fixed determination to do His will when you have learned it, you shall know that the record which I have borne is true.

With sentiments of esteem and kind regard,  
 Permit me to subscribe myself,  
 Your ever faithful Friend and Servant,  
 In the cause of truth,

WILLIAM HYDE.

## A REPLY TO THE "CHRISTIAN HERALD" ON THE PLURALITY OF WIVES.

(Continued from page 67.)

They not only receive no visions, but actually condemn the servant and church of the Most High, that is founded on the New Revelation, not receiving revelation themselves nor giving heed to that which is given to others, in their day, their minds are filled with "Gross Darkness," so that they are blind leaders of the blind, and such as depend upon them will fall into the ditch with them.

We have now shown from evidence that cannot be gainsayed by the scriptures of divine truth, that resurrected Abraham is a polygamist, having his two wives Sarah and Keturah. The secterian who can admit him to possess two, will be unable to show any reason why he should not have Hagar and his concubines also. The same law which gives Abraham his wives in the resurrection will give Jacob and others theirs also.

From the foregoing remarks it will be quite plain that the righteous in the resurrection will be entitled to all the wives that have been given to them by the Lord in this life. Now the Bible believer will be able to see, by a reference to the case of Abraham with his two wives, Sarah and Keturah, that it is possible for a man to have only one wife at a time, and yet be entitled to two or more in the resurrection. "Will not the Judge of all the earth do right."

We might now refer to the sentence of "the twain shall be one flesh," and show how Abraham was as much one flesh with Keturah as he was with Sarah: and how Jacob was as much one flesh with Leah, Biluh and Zilpah, as he was with Rachael, but this does not at present so much belong to our subject as the fact whether the Bible, Old and New Testament, warrants a person to have more wives than one, but a very favourable opportunity will occur of doing this when we come to examine the sophistical article of the "Christian Herald" headed "Law of Marriage." The "Christian Herald" next says that—

From the propagation of Christianity to the present time polygamy, fornication, and adultery have been discouraged by the members of the Christian Church in every part of the world; and wherever the law of Christ is obeyed, domestic peace and happiness exist: children are to love and serve God, and society enjoys the blessing of temperance and chastity.

The law of Christ referred to by the "Christian Herald" must doubtless be the Law of Marriage, for it is of this he is writing, not only so but "domestic compact" is the first order of all social organization, and must even antecede all civil government, and contribute much to the genius and character of the same. It is the basis upon which every superstructure of society must be reared. If the intercourse of the sexes is not regulated in wisdom and purity the result will be that every consequent branch of society will be viciated



thereby. If the tree is good the fruit will be also good. A pure fountain will not send forth bitter streams. A fig tree will not bear thistles. Our dispute with the "Christian Herald" is not as to the fruits of the law of Christ, but whether Monogamy, (*the one wife system*) or plurality under the sanction and guidance of God, *is that law*.

If modern Christendom in any given section thereof, or in its more general, yet much more complex, iron and clay mixed feature, be THE CHURCH OF CHRIST, it will possess and practice the LAW of Christ. And its fruits will be manifest, fornication and adultery will be punished by *nothing less* than death: domestic peace and happiness will exist—children will, yea they must love and serve God. Such a society will enjoy the blessing of temperance and CHASTITY.

Now we are ready to admit that wherever the above named fruits exist there the law of Christ is practiced. If they are found in connexion with the one wife system we will admit that Christendom is right, but if we should prove it to be entirely destitute of the fruits it will also prove that they have not the law of Christ.

A distinguished author writes, "What is more amiable and pleasant than those pure, innocent, endearing affection, which God has placed in the hearts of the man and woman, who are united together in lawful matrimony? With a love and confidence pure as the love of God, because it springs from him and is his gift, with bodies chaste and virtuous and an off-spring, lovely, healthy, innocent and uncontaminated; confiding in each other, they live together in the fear of God, enjoying nature's gifts uncorrupted and undefiled as the driven snow, or the crystal stream.

Chasity and purity are things of the greatest importance to the world.

The legislators of all civilized nations have seen the necessity of sustaining these things, and consequently have passed, generally very rigid laws for the protection of female virtue, and the support of the marriage contract. Hence Acts have been passed and enforced, disinheriting those who were not born in wedlock. This in some instances has produced a salutary effect. Ministers of the various churches have used their influence, in a great measure, in support of virtuous principles. These have had their effect in assisting to stem the torrent of iniquity. But as the nations themselves have forsaken God, how can they expect to stop this crying evil; for the very legislators who pass these laws are in many instances guilty themselves; and when kings, princes, and rulers corrupt themselves, how can they expect the people to be pure; for no matter how rigid the law may be, corrupt persons will always find means to evade it. And indeed, so far have these abominations gone, that it seems to be an admitted fact, that these things cannot be controlled; and although there are laws relative to matrimonial alliances, yet there are some

nations, called Christians who actually give license to prostitution, and all the degradation and misery associated with it. Nor are these things connected with the lower ranks of life only; wantonness and voluptuousness go hand in hand, and revel unchecked in courts, among the nobles and kings of the earth. The statesman, the politician, and the merchant, the mechanic and the laborer have all corrupted themselves. The world is full of adultery, intrigues, fornication, and abominations. Let any one go to the masked ball in the principal theatres in Paris, and he will see thousands of people of both sexes, impudently, shamelessly, and unblushingly, manifesting their lewèd dispositions. Indeed, debauch and wantonness bear full sway, not to speak of the dens of abominations that exist elsewhere. London abounds with unfortunate beings, led on by example, seduction, and misery, to their fallen, degraded condition.\* The same thing exists throughout England, France, the United States, and all nations. Hence millions of youth corrupt themselves, engender the most loathsome disease, and curse their posterity with their sin, who in their turn, rise up and tread in the corrupt steps of their fathers. Not to say anything of the thousands of lovely beings whom God designed for the companion of man in time and in eternity, and for raising a pure off-spring who are corrupted, degraded, polluted, fallen, poor miserable wretches; outcasts of society, insulted, oppressed, despised and abused, dragging out a miserable existence; led on from one degree of degradation to another, till death, as a friend closes their wretched career, and yet without hope. Thus, man that was made pure, in the image of his maker, that could stand proudly erect as the representative of God, pure and uncontaminated, is debased, fallen, corrupted, diseased, and sunk below the brute creation, a creature of lust and passion, and a slave to unbridled appetites.—Taylor's Government of God.

Such as are not willing to receive the testimony of the above author, because he is an Apostle of the Lord, standing on the earth in these days; can refer to the statistics of the different nations, with the reports of the various enquiries and commissions that have been instituted relative to the social and moral condition of mankind: if this should prove to arduous an undertaking, they can look in the newspaper reports, from which they will learn that fornication, adultery, and intemperance in all their heinously degrading aspects, with a shameless, boldness, stalk forth at the meridian of day.

This social organization is the stream which flows from the first order, domestic compacts, or the laws regulating the intercourse of the sexes. As the stream is corrupt, the fountain must be corrupt, also. The fruit being bad the tree that bears it must be bad also. So that according to the rule laid down by the "Christian Herald," Christendom has not got the Law of Christ, for it not only, does not possess the fruits thereof, but actually bears fruit

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\* In London alone it is said, there are 80,000 of these degraded women.

as opposite thereto as darkness is to light. Perhaps the reader may be ready to inquire, if monogamy be not the law of Christ; how has it become incorporated with the christian system, and handed down from age to age, until it has reached our day with all the weight and authority that antiquity can impart.

Our answer is that in the early Christian Church, wicked and designing men crept in unawares, who turned the grace of God into lasciviousness, incorporating with the religion of Jesus, the rites and ceremonies of heathenism, this induced the great and influential to identify themselves with it, who again lent their influence in moulding it to the social feeling and condition of the nation or empire, with which it became more immediately identified. That nation or empire was Rome, wherein was concentrated power and authority over the christian world, so that if she changed the marriage laws of Christ, to suit the social feeling and condition of that people, that changed law would be binding on all that were subject to her authority; process of time would give it an apparent identification with the system, and continued from age to age, it would possess an apparent weight and authority, that could not be resisted otherwise than by a direct revelation from heaven.

That she has changed the ordinance of baptism, she tacitly admits, and that she has changed the law regulating the condition of the priests, is proclaimed by all Protestants, not to mention other innovations and changes that she has made. Now if it is right to receive her own testimony, and that of history in relation to these matters, it is not right to reject the like testimony in relation to any change that may have been made in the laws of marriage.

We have sufficiently proved from the scriptures, that the marriage law of Christ recognized a plurality of wives: this itself should be esteemed sufficient evidence, that, that law has been changed, yet we feel to add one testimony more from history, that christendom and especially the protestant portion thereof, may know from whence sprung their one wife system with all its evils.

"Monogamy, or single marriage, (that is marriage to one wife at once,) is an old Roman practice, adopted by the Roman church, and thus introduced unto christendom.

No Roman was allowed to have two wives at once, but was liable to be punished for bigamy. Marc Anthony was the first Roman who had two wives; Julius Cæsar attempted to have a law passed in favour of polygamy, but could not effect it.

The early christians so naturally adopted this habit of Roman respectability, that we are apt to ascribe the monogamy of the western world to christianity; but this is a mistake. There is no evidence of it either in scripture or history.

Nay, it is a well known fact that concubinage was sanctioned by the early church.—See Binnham's Antiquities, Book xvi. c.

We shall now proceed to show that the fruits of the Law of Christ are to be found among the Saints, who receive and practice a plurality of wives, under the counsel and direction of the Lord, just as the ancient saints did.

And in the first place we would remind the reader, that the saints are the only people who receive and practice the Law of the Lord; in relation to fornication and adultery, which is *nothing less* than death. Thus do the saints put away iniquity.

We shall now introduce witnesses to testify of the social and moral conditions of the saints. As these witnesses are not Mormons, they cannot be considered partial. The first evidence we shall introduce is that of a Methodist Preacher of the name of Prior, who visited Nauvoo, in 1843, he writes, "I sought in vain for anything that bore the marks of immorality, but was both astonished and pleased at my ill success. I could see no loungers about the streets, nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I saw not a gloomy countenance; all were cheerful, polite, and industrious."—*Illustrated History of the Mormons*, page 120.

An Englishman thus writes, "Peace and harmony reigns in this city. The drunkard is scarcely ever seen, as in other cities, neither does the awful imprecation or profane oath strike upon your ear; but while all is storm and tempest, and confusion abroad respecting the Mormons all is peace and harmony within."—*Ibid* 123.

Colonel Cane writes, "But in the hours after hours that I watched this sport, (the driving of the cattle across the river during a freshet,) at the ferry side, I never heard an oath, or the language of a quarrel, or knew it provoke the least sign of ill feeling."—*Ibid* 207.

A correspondent of the "New York Tribune," writing from the Great Salt Lake City, states, "In their religion, (the Mormons,) they seem charitable, devoted, and sincere; in their politics, bold, daring and determined; in their domestic circle, quiet, affectionate and happy.

We would also request the reader to refer to Stansbury's report, as published in the first number of the *Watchman*, also to Judge Reid's report published in the last issue; in these reports they will find the proceeding testimony fully corroborated.

If a tree is to be judged by its fruits, the Saints must have the Law of Christ. If the purity of the stream is an evidence that the fountain is also pure; then the social and moral condition of the Saints is an evidence that their laws, regulating the intercourse of the sexes are pure, and being pure, they must be from God.

The "Christian Herald" states in reference to the necessity for a plurality of wives, for the purpose of attaining unto the blessings of Abraham, "that a plurality of wives must necessarily prevent the increase of population. How hard it is for the learned of this world to

appreciate the laws and ordinances of the Lord. Angels cannot minister to men openly, the Apostleship cannot be perpetuated, Baptism cannot remit sins, the Holy Ghost cannot be given by the laying on of hands; and although the Lord has most positively declared, that "seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach: and also that in the day that this shall take place, "the brance of the Lord shall be glorious." (Isaiah 4.) That which will make the branch of the Lord glorious, will be the adequacy of the laws and ordinances, for attaining the end proposed, viz. the populating the earth with a Godly seed. Why do these men who are constantly crying, the Bible, the Bible, *the only rule of faith*, reject that which the Bible as plainly declares, as it is possible to be declared.

How evident it is, to the real bible believer, that God's ways are not man's ways, nor his thoughts man's thoughts.

Are the learned of this world ignorant of the fact, that for man to *usurp* the blessings, and privileges of the children of God, only brings upon him the greater condemnation.

Now as children are gracious gifts from God; women through whom children are obtained, must also be the gift of God. This being the case, none have a right to women save such as are approved of by the Lord.

We will conclude this article with the following extract from the "Seer."

The object of marriage, as has been abundantly proved, is to multiply the human species, and instruct them in every principle of righteousness, that they may become like God, and be one with Him, and inherit all the fulness of his glory. This being the real object of marriage, a question naturally arises, have the wicked the same right to the blessings of a numerous posterity, under this divine institution, as the righteous? We answer, that they have not. And we shall now proceed to show from the Scriptures that the Lord has made a great distinction in regard to this thing between the wicked and the righteous.

*First*, We have no example of the wicked ever being married by Divine authority. Where have we an instance of this kind? We have abundance of instances where the wicked have been married; but were these marriages by divine appointment? Were they joined together of God? Were the ministers who officiated directed by revelation to join them together as one flesh? We have no instance of the kind in the Divine oracles. It is true, the Scriptures tolerate such a practice, the same as God has tolerated the illegal marriages during the last seventeen centuries, and the same as He tolerated the law of divorce among the Israelites, because of the hardness of their hearts. He has suffered the wicked to marry, according to human laws and human authority, in order that mankind might not become extinct, the same as he suffered the children of Jacob to sell their younger brother to the Ishmaelites, in order that they might not become extinct by

the famine. There are many things that God permits because of the hardness of the hearts of mankind, that they will be condemned for in the day of judgment. Joseph's brethren were condemned for their acts, but God caused good to result therefrom; this, however, did not clear them from their guilt. So it is in regard to those who have ventured to marry without divine authority: God will cause good to result from the same in the preservation of the human species upon the earth, but the nations of the wicked who have thus violated that divine institution will be cast into hell, and will lose the blessings and privileges of the righteous who have married by divine authority. Therefore, the fact that God does not join the wicked in marriage is an evidence that they have not the same privileges as the righteous in this holy matrimonial ordinance.

*Secondly*, Why does not God approbate the marriages of the wicked equally with the righteous? Because by their wickedness they not only bring damnation upon themselves, but upon their children also. The children, seeing the wicked practices of their parents, would be very likely to follow their evil footsteps. We see this most abundantly exemplified, not only in wicked families, but among wicked nations. The nations who formerly inhabited the land of Canaan were unworthy of the ordinance of marriage or of posterity, because their children beheld the wicked examples of their parents, and became worse and worse, until their iniquity was full, when the Lord, in order to put a stop to their unlawful marriages, and the multiplication of evil doers, was compelled to destroy husbands, and wives, and children, to the number of many millions. Hear what the Lord said to the children of Israel concerning them—"But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee; that they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the Lord your God." (Deut. xx. 16, 17, 18.) When Abram first came into that land, the Lord told him that their iniquity was "not yet full." (Gen. xv.) But some four or five centuries after this, through the evil practices of their fathers, the children had become fully ripened in sin, and had filled up the measure of their cup. And to prevent the earth from being overrun with this evil race, and corrupting Israel with their abominable practices, it was necessary to utterly destroy every soul that breathed. Instead of the Lord's considering these nations fit to marry, He did not consider them worthy to live, or their children either. Therefore He destroyed them, and gave the land to his people, and promised them, on condition of righteousness, that He would greatly bless their land, and increase their flocks and herds, and their riches and substance. Moses said unto them, "The Lord shall make thee plenteous in goods, *in the fruit of thy body*, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord swore unto thy fathers to give thee." (Deut. xxviii. 11.)

Israel, then, because of righteousness, was considered worthy to be blessed with an increase of children, to be multiplied exceedingly, and become as the sands upon the sea shore innumerable; but they were considered worthy of this blessing only on conditions of righteousness; for, if

they turned away from the Lord, they would be no better qualified to save their children than other nations. Should they forsake righteousness, Moses said that they also should be visited with every kind of plague and curse; and among other calamities he says,—“Ye shall be left few in number, whereas ye were as the stars of heaven for multitude. . . And it shall come to pass, that as the Lord rejoiced over you to do you good, *and to multiply you*, so the Lord will rejoice over you to destroy you, and to bring you to nought.” (Deut. xxviii. 62, 63.) Here, then, we see that it is a cause of rejoicing with the Lord to multiply the righteous, and to diminish the wicked. Multiplication, therefore, was originally only designed for the righteous; but the wicked have presumed to take this blessing to themselves, and have thus been the instruments of bringing hundreds of millions into the world which God is obliged from time to time to cut off and send to hell, in order that the world may not be brought wholly under their dominion, and the curse devour the whole earth, as in the days of Noah.

The angels who kept not their first estate are not permitted to multiply. Why? Because of their wickedness. If granted this privilege, they would teach their offspring the same wicked, malicious principles by which they themselves are governed. They would teach them to fight against God, and against everything else that was good, and great, and glorious. This would not only make their offspring miserable, but it would greatly enlarge the dominions of darkness; and to prevent all these great calamities and evils, God has wisely ordained to withhold marriage and increase of posterity entirely from them.

God is angry and displeased with wicked men and nations, as well as with the fallen angels; and, though he suffers them to marry and to multiply, yet He will bring them to judgment for these things, and will punish them for bringing posterity in all their corruption and wickedness. He will punish them with a double punishment, not only for their own evil deeds, but because they have taught their children the same. Their children must suffer as well as they, because their parents ventured to marry in unrighteousness. They and their children in all their generations are preparing themselves for the society of the fallen angels; and with them they will dwell, and, like them, they will be placed in a condition where they can no more be permitted to multiply. Having once married in unrighteousness, and brought eternal ruin and misery upon their seed, the Lord will no longer suffer them to enlarge their dominions of wickedness, and entail unhappiness and wretchedness upon immortal souls. They have forfeited all right to wives or the law of increase, by their abuses of these things here in this life.

When Noah and his sons were building the ark, all the nations of the earth were marrying and giving in marriage; but their marriages were all illegal, and they only multiplied their posterity to be cut off and to perish out of the earth. God did not sanction their marriages, neither was He pleased with them or their children. Noah and his sons were the only persons worthy of wives or children; they alone had a divine right to marry; and they alone had any legal claim on the Lord in behalf of their children. The most of the people in the days of the patriarchs had turned away from the true God to the worship of idols; consequently, the marriages of all such were unauthorized, and their illegitimate children were multiplied

upon the earth, to curse the earth with the idolatry of their fathers. David says that "the wicked shall be turned into hell, and all the nations that forget God." Can we, then, for one moment suppose that God is pleased with the multiplication of the wicked? Does it please God to have the wicked marry, when, in so doing, they must only multiply the number who must be cast into hell? Far be it from us to impute such wickedness to God. That which God requires of the wicked, in the first place, is to repent and become righteous, and then to marry and multiply a righteous posterity upon the earth; and if they will not do this, it would be far more tolerable for them in the day of judgment if they would remain unmarried, for then they alone would suffer; but to be the instruments of bringing their own children to eternal ruin will greatly add to their torments. Who can, then, for one moment believe that the wicked have equal privileges with the righteous in the divine institution of marriage? Who can, with the Word of God before them, believe the wicked ought to multiply upon the earth, and raise up candidates for the devil's kingdom? No person can believe this who believes the Bible.

Hear what the prophet Isaiah says concerning the children of the wicked: he declares—"The seed of evildoers shall never be renowned. Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities." (Isa. xiv. 20, 21.) Now, would it not be far better for them not to marry, than to be the means of bringing both temporal and eternal judgments upon their children? God is certainly not pleased with their increase, or else He would not prepare slaughter for their children to prevent them from filling the world with cities; if He were pleased with their increase, the more cities they filled the better.

The Psalmist, in speaking of both the righteous and the wicked, says—"Such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." And again he says—"He (the righteous) is ever merciful and lendeth, and his seed is blessed. Depart from evil and do good, and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever, but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever." (Ps. xxxvii.) Thus we can see what the design of the Lord is in regard to the seed of the wicked—they are to utterly perish out of the earth. Not so with the righteous: God has promised that they shall not only inherit the earth in this life, but they shall "dwell therein for ever."

In a former part of this Treatise it was shown that adulterers forfeited their lives in ancient times. The reason was, because they were not considered worthy of wives or children to perpetuate their names among the righteous; and, being unworthy of these blessings, they were unworthy of life: hence they were commanded to be destroyed, that they might not transfer their wicked examples to a rising generation. And God was so displeased with adulterers, that he prohibited their posterity from the enjoyment of the blessings of his people. Hence it is said, "A bastard shall not enter into the congregation of the Lord: even to his tenth generation shall he not enter into the congregation of the Lord." (Deut. xxiii. 2.)



The Jews, as a nation, were adulterers when Christianity was introduced among them. Jesus calls them an "adulterous generation." Consequently they had forfeited all right and title to raise up seed unto Abraham. They pretended to be Abraham's seed, but they had forfeited that title by their wickedness and adulteries. Therefore "Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. . . . Ye are of your father, the devil, and the lusts of your father ye will do." (John viii. 33, 39, 44.) Being children of the devil, they had forfeited all right to the divine institution of marriage. Instead of its being pleasing to God for them to pretend to be Abraham's children, and to multiply and spread forth their posterity, Jesus said unto them, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, fall on us; and to the hills, cover us." (Luke xxiii. 28, 29, 30.) They had forfeited the blessings of wives and children, and even of life itself, because they were an "adulterous generation," and full of all manner of wickedness. God would sooner of the very "stones raise up children unto Abraham," than have such wicked characters undertake to marry and multiply. Who, then, cannot perceive that God makes a very great distinction between the wicked and the righteous in regard to marriage and the multiplication of the human species? Those blessings were originally intended for the righteous, and for the righteous only; but the wicked have stepped forward to their own condemnation, and claimed the privileges of the righteous, bringing temporal and eternal judgments upon their generations. Hence, that which is a blessing to the righteous will prove a cursing to the wicked. The ark of God, while it remained among the righteous, brought blessings, and glory, and honour, and great joy; but when it was taken by the Philistines, who had no business with it, it brought cursing, and plague, and desolation, and death upon their numerous hosts. So will God punish the wicked for daring to claim a divine institution, which was only intended for the righteous.

S. Ed.

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## GENERAL INTELLIGENCE.

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THE time is close at hand when another company of saints will leave this land, in the fine new barque Julia Ann, Captain Davis. Mr. Bond, of California, owner of the vessel, will accompany them. They will sail from Newcastle, bound for San Pedro. The company is under the charge of Elder William Hyde, who during the past year has laboured faithfully, diligently, and perseveringly, in the Hunter River district. His labours have been blessed; many have obeyed the Gospel, and are gathering with him.

He goes hence with the full confidence and approbation of all true saints ; and we feel to assure him that their prayers will constantly ascend to our Father in Heaven for his protection and guidance over sea and land, and that he may return safe to the bosom of his family and friends in Zion.

The company is from the Hunter River district. They consists mostly of farmers and their families. They are of respectable connexions, possessing firm, good, and obedient spirits. They number 63 souls.

To all the faithful saints who remain we say, Brethren, as much as you can, prepare to follow in the next company, which will start about twelve months hence.

Brethren and sisters, our first duty is to obey the Gospel ; then to gather with the saints to the land which, by the counsels of eternity and the power of the Holy Priesthood, has been dedicated for the upbuilding of the kingdom of God in the last days, on which Zion on the sides of the north is to be erected, from whence will proceed the law of the Lord, by which law the saints will have to regulate their lives, in order to attain unto their blessings and privileges. On Zion the glory of the Lord shall rest. His Spirit shall make her sons mighty. Within her precincts shall be safety ; and those who will not flee to Zion will have to take up sword against their brother. It is expressly written that in Zion shall be deliverance.

We are determined to the utmost of our power to push the saints to Zion. Our counsel to one and all is to flee to the home of the saints before the destroyer is let loose upon this land, for there is a day of darkness, distress, and perplexity awaiting this people. Our prayer is, that the Lord may stay his hand until the honest in heart are gathered out.

We would particularly request the attention of the saints and the public to Elder Wm. Hyde's farewell address.—ED.

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#### THE HUE-AND-CRY ; OR, WHERE ARE THE FALSE PROPHETS AND LYING SPIRITS THAT ARE DECEIVING THE NATIONS.

It is astonishing how the mass of mankind, endowed with power and capacity to think and act for themselves, are dependant upon others for the formation of their opinions and the direction of their actions. They depend upon frail and erring humanity, possessing the like powers, capacities, and passions with themselves, who make no professions to the inspiration of the Almighty, but merely declare their opinions as men simply claiming a superiority on account of education or position in society.

But it is in the religious character of the world that this servileness of the human mind to merely human dictation is pre-eminently mani-

fested. Does a question arise in relation to either religious doctrine, practice, or discipline, immediately the Fathers, Councils, or Parliament are consulted, and such as do not pay respect to the aforementioned authorities, are equally as indefatigable in their enquiries of eminent modern Divines.

But such as do take so much trouble are few. The general disposition of men being to select their creed in the same way and for the same reasons that they do their names, because it was their father's. And however they might be interrogated as to their reasons for being what they are, their answer would be equivalent to my Father was so before me, not giving heed to the declaration of Holy Writ, "that every man must give an account for himself; not the Fathers, Councils, Parliament, or Modern Divines for him, but himself to account for the blessings, privileges, light and knowledge given or offered to him in his day and generation. It is this servileness of the human mind to merely human authority or dictation that has in all ages caused the excitement that has always taken place in the popular mind upon any apparent innovation upon the opinions, laws or customs of the Fathers.

This generation, possessing as it does a more extensive acquaintance with the sciences, greater facilities for communicating knowledge, and a more general and improved education, it would naturally be expected that the public mind would be less biased by human influences upon any subject that might be presented before it. But alas for fallen, frail, erring humanity, with all its boasted light, knowledge, and professed liberality, it is found to be as servile, degraded, and captive-led as ever it was in the days of Noah, Moses, and the Prophets, or Christ and his Apostles. If it be asked where is the foundation for such an assertion in these days, we answer in the History of the Church of Jesus Christ of Latter-day Saints.

Were you to ask the Priests of Christendom why they condemn the said church, their answer, when driven close would be, do you think the Lord would allow the world, and especially the pious portion thereof, to remain in darkness until the illiterat Joe (Joseph) Smith appeared, it would be a reflection upon His goodness to think so for one moment. Ask the same question to the reading, and in some degree reflecting portion of the lay members, and they would instantly cite a multitude of merely human authorities, one would say, our good ministers R. and B., who are men of education, ability and piety, declared that the Holy Ghost was never given by the laying on of hands; another would say, that those acknowledged great minds, Y., E. & B., positively declared, that the power and authority of the apostleship was only conferred upon those ordained by Christ, and that it never was intended, that, that power, or the gift of the spirit should be perpetuated, do you think that the Lord would leave such good men, who are so pious, so faithful, and so charitable, in the dark

to be instructed by such illiterate and obscure persons as the mormons are. A third would exclaim, have not our good pastors time and again cited to us, the passages in the New Testament, in reference to the false christs, false prophets, and lying spirits that were to arise again in the last days, who would by their signs and lying wonders, deceive the nations of the earth, and if it were possible, even the very elect also.

How seldom do these persons examine and reflect upon that which they hear from their ministers, if they only acted upon the injunction of the Apostle Paul, "Prove all things," how often would they find these, in their estimation, good men, misquoting, misapplying the scriptures, and giving the most decisive and flat contradiction, to the most positive and unequivocal declaration of holy writ.

(To be continued.)

### A SONG,

COMPOSED BY WILLIAM HYDE,

#### ON THE DEATH OF JOSEPH AND HYRAM SMITH.

While far from kind domestic life,  
An only child, a loving wife,  
While striving, in my early youth,  
To warn mankind, and teach the truth—

Sad news I heard, which brake my heart,  
It seemed that all must feel the smart;  
It came while I, within a room,  
Was seeking news from friends and home.

For weeks I'd pored the pages o'er,  
That carried news from shore to shore;  
But all that came looked dark and drear,  
Which caused me the more to fear.

At length a stranger did relate  
Our loving brother Joseph's fate;  
That he, with others—strange to tell—  
Had been immured in prison cell.

It seemed, for truths which they had  
taught,  
Their lives by demons had been sought;  
But that the world the truth might know,  
They did themselves to prison go.

While here they justice did await,  
How hard to tell how foul their fate!  
Those hellish fiends, in hellish form,  
Out from their coverts they did swarm.

The prison doors they soon were burst,  
The Prophet and his brother thrust;  
The balls in showers did stop their breath,  
Thus fell these martyrs cold in death.

I listened to this stranger's tale,  
Until my strength did almost fail;  
My blood did chill within my vein,  
From weeping I could not refrain.

I asked myself, Can it be so?  
Must Joseph fall, and Hiram too?  
The greatest men for deeds of worth  
That ever lived, or walked the earth!

But ah! they're gone; they sought in  
vain  
On earth some justice to obtain;  
But there's a Court that will them hear,  
And at this Court they will appear.

'Tis now in councils of the just,  
Their causes soon will God adjust;  
For Joseph there himself will plead,  
And God, I'm sure, his cause will heed.

The saints are soon to get redress  
For all their wrongs and sore distress;  
The prayers of those who have been slain  
Are not before the Lord in vain.

Then let us all be pure in heart,  
Although we now may feel the smart:  
When all the saints on earth we meet,  
'Tis then we'll realise the sweet.

When Christ shall come from Heaven  
again,  
With all his saints on earth to reign,  
'Tis then we'll greet our sufferings o'er,  
'Tis then we'll meet to part no more!

Price Sixpence.

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,  
IN SYDNEY.

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"HE THAT READETH LET HIM UNDERSTAND."

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Nos. 12—13.

SATURDAY, MAY 6, 1854.

Vol I.

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## LETTER FROM PRESIDENT B. YOUNG.

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G. S. L. City, Oct. 31st, 1853.

DEAR BROTHER,

Your letter of June 6th. arrived duly, and I was extremely gratified to learn of your welfare and success, and thank the Lord for the blessings that have attended your labors, and the labors of your fellow-servants in the Gospel in that distant region.

The Missionaries to China are on their way home, not having been able to accomplish much, so far as I have learned; and brother Orson Spencer, and Jacob Hontz were expelled from Berlin, in Prussia, without a hearing, and are now at home. Our other missions are in as prosperous a condition as the peculiar views, and traditions of the people will permit, and though in France and Germany the Governments are disposed to hinder entirely the spread of the Gospel, still the brethren are carefully and quietly winning their way.

I presume you have learned from the "News," or in letters from your family, that Indian Walker and his band have been some troublesome since last July, though quiet just at present, and may continue so. In this affair several have been killed on both sides, and much stock has been driven off.

The weak settlements, which the Indians mostly annoy, are being strengthened up, and forts are built or nearly so, in all the settlements, and we have began to make a wall, 12 feet high, entirely around the City, with a sufficient ditch, and the necessary culverts and gates, which will prevent red and white depredators from passing in and out without our knowledge.

Our this year's immigration have all arrived without encountering any snow storms, and are mostly in good spirits, and generally located, and all soon will be.

Our crops have been abundant, and are mostly secured, for which the continued fine weather has been very favorable.

The wall on the north, west, and half of the south lines of the Temple Block is ready for the coping stone and iron railings; business generally both of a public and private nature is in a very prosperous condition.

The general health continues to be good, and the blessings of the Lord are extended to us in rich abundance.

On the subject of gathering, you are aware that the spirit and word to scattered Israel is, "come home to the vallies of the mountains, as fast as circumstances will permit."

Of course the Saints in New South Wales, and countries adjacent will wend their way here, at every feasible opportunity, endeavouring, so far as possible, to land at San Diego, California, and those who prefer it, are at liberty to stop at San Bernardinno, the remainder will continue their journey into the settlements of Utah.

Ever pleased to receive letters from you, and the brethren abroad upon missions, and to give such counsel, from time to time, as the spirit may dictate, and praying that prosperity may attend you in faithfulness.

I Remain,

Your Brother in the Gospel,

BRIGHAM YOUNG.

Augusts Farnham, Sydney, New South Wales.

MINUTES OF THE ANNUAL CONFERENCE OF THE  
AUSTRALASIAN MISSION OF THE CHURCH OF  
JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN  
THE OLD ASSEMBLY ROOMS, KING-STREET, SYDNEY,  
APRIL 2ND, 1854.

PRESENT :

Presidency of the Australasian Mission,  
AUGUSTUS FARNHAM.

JOSIAH W. FLEMING.

BURR FROST.

Travelling Elders :

JAMES GRAHAM. JOHN S. ELDRIDGE. WILLIAM BAXTER.

Presidency of the Sydney Branch :

JOHN JONES.

WILLIAM ROBB.

ROBERT EVANS.

Elder WILLIAM HOWELL, President of the Newcastle Branch.

Meeting opened by singing the 37th Hymn :

"Let earth and heaven agree," &c.

Prayer by Elder William Robb.

A Welch Hymn was sang by the Brethren from Newcastle :

"Edrychais i addewid Dduw," &c.

Sang the 130th Hymn :

"O, my Father, thou that dwellest," &c.

President J. Jones then called the Meeting to order, and declared the Conference open for the transaction of business.

It was moved, seconded, and carried—"That Elder John Jones be the Clerk of the Conference."

It was moved, seconded, and carried—"That President Augustus Farnham preside at this Conference."

President Farnham rose and said, this is the Annual Conference, and the business we have to transact is important. If we were in the valley we should meet on the 6th, the day on which the Church was first organized, our circumstances being different, we are obliged to act a little different. You are aware that one of my counsel has gone home, therefore the first Presidency here is not full, so it will be necessary that another be chosen to fill up the vacancy. On these matters we always get the voice of the people, the which, when it is united, is the voice of the Lord. Elder J. W. Fleming takes the place of Elder W. Hyde as my first Counsellor.

President Farnham moved and President Fleming seconded, and it was carried—"That Elder Burr Frost be appointed second Counsellor."

The President then remarked that he wished all who felt that this work was right to vote with one heart and mind to sustain the Authorities thereof, inasmuch as you do so you will be sustained by our Father in heaven. I also repeat that which I said last Conference, namely, that I want no hypocrites. Those who may feel that they cannot vote in favour, I wish them to show on the contrary, and also to state their reasons.

It was proposed, seconded, and carried, that we receive and sustain Elder Augustus Farnham as President of the Australasian Mission of the Church of Jesus Christ of Latter-day Saints.

It was proposed, seconded, and carried, that we receive and sustain Elders Josiah W. Fleming and Burr Frost as Counsellors to President A. Farnham.

It was proposed, seconded, and carried, that we receive and sustain Elder John Jones as President of the Sydney Branch.

It was proposed, seconded, and carried, that we receive and sustain Elders William Robb and Robert Evans as Counsellors to President J. Jones.

It was proposed, seconded, and carried, that we receive and sustain the First Presidency in Zion, Brigham Young, as President of the Church of Jesus Christ throughout the world, and as their Prophet, Seer, and Revelator, and their Leader in Israel; and also receive and sustain Heber, C. Kimbal, and Willard Richards as his Counsellors, and as Apostles of our Lord Jesus Christ.

It was proposed, seconded, and carried, that we receive and sustain the Quorum of twelve Apostles, who are the Travelling High Counsel of the Church.

It was moved, seconded, and carried, that we receive and sustain Father John Smith as the Patriarch of the Church in Zion.

It was moved, seconded, and carried, that we receive and sustain all the Officers in the Church, in Zion, and throughout the world.

President Farnham then rose and stated that he had two or three very disagreeable cases to present, yet they are such as must be attended to, however disagreeable they may be, otherwise every duty will not be attended to, and without attending to every duty it is impossible to magnify our calling. Many will say that when they go astray it is not a voluntary act, but this is wrong. It is true that at the first they are led on by a seductive spirit. We ought often to examine ourselves. If we do so, by the spirit of our Father he will not let us go astray. Some who were thought wise amongst us are gone astray, trampling their covenants under their feet, abusing the Saints of God. I name these that you may take warning thereby, and that you be not led by that seductive spirit.

I will refer to one case that has come under observation in this place, and it will serve to illustrate many others.

About eleven weeks ago there was a brother who stood up in this place and bore as faithful a testimony to the truth as it was possible for man to bear. But, alas! he began to absent himself from the meeting, then to lose confidence in the brethren, &c.; thus he went on from small things to greater, until he has run into transgression.

He then presented the case of John Baxter, and his wife Maria, and charged them with unchristianlike conduct; also, with abuse and contempt to the Authorities of the Church.

He also stated that they had been visited by the Elders and Teachers, whom they had insulted and abused. I will not submit to have my brethren or the authority of the Holy Priesthood, with which we are clothed, abused by any brother or sister. He that speaks against my brethren speaks against me, and against the servant of the Lord who sent me—against the Prophet Joseph, and the Angels that ministered unto him. Yes! he speaks against the Lord God.

It was proposed, seconded, and carried, that the charge against Elder John Baxter, and his wife Maria, be sustained, and that they be cut off from the Church.

The President next presented the case of Richard Merchant, whom he charged with unchristianlike conduct. After he had explained the nature of the case,

It was moved, seconded, and carried, that the charge against Richard Merchant be sustained, and that he be cut off from the Church.

The President then presented the case of Elder William Baxter, who desired to give up his Mission. He had gone forth and come back again, and wished to withdraw and prepare for going to Zion.



It was moved, seconded, and carried, that he be allowed to withdraw.

The President then stated that he had received instructions, in the Ninth General Epistle of the First Presidency, to open books for the Perpetual Emigration Fund for gathering the poor. Books will be opened at my office from this time for the purpose of receiving donations to said fund.

The President next called for the Elders' Report, when Elder B. Frost rose and reported the Victoria Conference. There were in that Conference 34 Members, 5 Elders, 1 Seventy, 1 High Priest, and 2 of the lesser Priesthood.

In relation to Victoria, he would say that there had been preaching there before he went by Elder Wandell, who was a man of God. He was called away before he could do much good. Soon after going down I went up to Bendigo, baptized two, and organized a Branch, Elder Cook presiding. I have also ordained three to the Priesthood, and have sent them to preach the Gospel in the Gold Mines. He also presented the South Australian Conference as consisting of 47 members.

The President next called on Elder John S. Eldridge for his Report, when he arose and said—My labours during the last 3 months have been continued in the S.W. section, in company with Elder W. Baxter part of the time. Have visited Camden, Windsor, and Penrith; have held meetings and conversed with the people, trying to do all the good I could. Some are believing, others investigating, and there are those who rebel against the truth. The work is progressing slowly, yet I believe there will be a good work done in these places, but that will be when the people's grasp in the things of this world is loosed.

The President, at the request of Elder W. Howel, presented the Newcastle Branch, stating that it contained 13 members. One had been cut off for slander. He referred to his remarks at the Counsel Meeting on Friday night, that he would not associate with those who were continually abusing the priesthood, with those who manifested feelings of friendship and kindness it was quite different, but such as were obstinately rebellious they should be shunned.

The President further said, that Paul counselled to be subject to the powers that be, and as the Saviour said many did err not understanding the Scriptures, so I may say many do err not understanding the will of the Lord. This will is not written: the Lord said, "I will write my law in their hearts." Honor the counsel belonging to the Church that has been appointed by the first Presidency. This appointment cannot be set aside; it has also been confirmed by a vote of the Conference. The instructions of this counsel being sustained by the voice of the Conference, is the voice of the Lord.

Last Conference Elders were sent on Missions. Some went forth and came back again, and are back again; another went forth and

has come back again, and has taken to his old calling to get money to go by water. I told them to commence preaching at Liverpool, and to work in and out in the country, preaching at every place where there was an opening, and not to come back until called: thus they have been travelling the ground over two or three times without any necessity, injuring their bodies. It is not right that we should abuse or destroy our tabernacles. These last few weeks past I have travelled much, and been weary often walking by day and preaching at night, but I have never travelled the same ground twice over without there being any necessity for it.

If you should be appointed to a field of labor, go forth and fill that mission, trusting in the Lord, and never fail though you should die.

The appointments of the Elders will remain as at last Conference, excepting Elder J. S. Eldridge, whom he should take to assist in the Hunter's River District for a short time.

It was proposed, seconded, and carried, that Elder J. S. Eldridge be sustained in his appointment to the Hunter's River District.

The President next reported the departure of the "Julia Ann," barque, Commander Davis, having Mr. Pond (the owner) on board, which sailed from Newcastle on 22nd March, with a Company of Saints on board, bound for San Pedro. The Company numbered 63 souls.

After the brethren were assembled on board, a Special Conference was called, when Elders Charles Stapley, sen., and Richard Allen were appointed Counsellors to Elder Wm. Hyde, who had charge of the company.

Elder Charles Stapley, jun., was appointed officiating Elder, two Priests and Teachers were ordained, and counsel and instruction given suited to their circumstances.

It is expected that another company will leave here next October. It is intended to gather up as many as are able to go, for the counsel from the first Presidency is that the Saints are to gather home as fast as they can, and those who are able are required to assist the poor. Out of this last company that has gone out I have had to call for (£240) two hundred and forty pounds, to assist the poor, and there would be some poor to assist in the next company.

The Welch brethren sang the 459th Hymn, Welch Collection.

Sang 193rd Hymn:

"Redeemer of Israel, our only delight," &c.

Benediction, by Elder John Jones.

Conference adjourned until 3 P.M.

Conference met, pursuant to adjournment, at 3 P.M.

Sang the 253rd Hymn:

"Go, ye Messengers of Glory," &c.

Prayer, by Elder John S. Eldridge.

Sang the 53rd Hymn, Welsh Collection :

“Ysbryd yr Arglywdd fel tan Sydd in Llosgi.”

Sang the 29th Hymn :

“What was witnessed in the heavens,” &c.

Elder J. W. Fleming addressed the Meeting.

Sacrament was administered by Elder John Jones.

Brother Rees' son and daughter sang a Welch song, composed on the Gathering.

Sang the 96th Hymn :

“Lord, dismiss us with thy blessing.”

Benediction, by President A. Farnham.

Conference adjourned until 7 P.M.

Conference met, pursuant to adjournment, at 7 P.M

Sang the 21st Hymn :

“God moves in a mysterious way.”

Prayer, by Elder John Jones.

Meeting addressed by Elder Burr Frost.

Sang the 274th Hymn :

“Come to me, will ye come to the Saints that have died ”

Benediction, by Elder J. Jones.

Conference adjourned until the first Sunday in July.

Statistic of the past Twelve Months labors.

| CONFERENCES.      | Baptism              | Certificates. | Ordinations. |          |           |          | Deaths. | Cut off. |
|-------------------|----------------------|---------------|--------------|----------|-----------|----------|---------|----------|
|                   |                      |               | Elders.      | Priests. | Teachers. | Deacons. |         |          |
| Sydney .....      | 19                   | 3             | 5            | 2        | 3         | 2        | 1       | 10       |
| Hunter River .... | 44                   | 12            | 5            | 2        | 2         |          | 1       | 2        |
| Victoria .....    | Not correctly known. |               |              |          |           |          |         |          |
| Adelaide .....    | 47                   |               | 4            | 3        | 3         |          |         |          |

AUGUSTUS FARNHAM, PRESIDENT.

JOHN JONES, CLERK.

THE HUE-AND-CRY; OR, WHERE ARE THE FALSE PROPHETS AND  
LYING SPIRITS THAT ARE DECEIVING THE NATIONS.

(Continued from page 88.)

IF it was not for that thoughtless and unaccountable servillance before mentioned, this state of things would not be tolerated. It would be demanded of this hireling priesthood that they either preach the Bible or reject it altogether. That it may not be proved that that which we have written is a mere tissue of assertions, we shall now proceed to examine the Bible, and compare it with the statements of these teachers of the last days, so that such as will behold it may see where the lying spirits are that are deceiving the nations of the earth.

We shall commence with the statement that the Holy Ghost was never given by the laying on of hands. Here we must request the reader to turn to his Bible and read the following passages:—Acts 8, 17th verse; 19th chap. 6 Heb., 6, 2; Gal. 5, 3; Deut. 34, 9.

Again, there is the statements of Y. E. and B., who aver that the power and authority of the Apostleship was only conferred upon such as were ordained by Christ, and that that power and authority nor the gifts of the Spirit were never intended to be perpetuated. Upon this subject we must request the reader attentively to read the following passages:—Eph. 4, 11, 12, 13; I Cor. 12; Acts 2, 38, 39; Mark 16, 17, 18.

Here we must solicit permission to ask a few questions. In the first place we would enquire: What ordinance appointed by the God of Heaven does not possess the virtue that He hath ordained to appertain thereunto?—And when the Scriptures of truth plainly state that by the laying on of the hands of the Apostles the Holy Ghost was given, what degree of learning, ability, or so-called piety will warrant a person to assert that it was not so? Again, when the Lord, through His Apostle, hath declared what organization He had set in His Church, the end for which they were appointed, viz., “The work of the Ministry;” the period until which they were appointed, “Till we all come to the unity of the faith and of the knowledge of the Son of God.” What must be the presumption of the person who, being paid to teach the Bible and to contend for its infallibility, who would venture to affirm, in the face of this most unequivocal declaration, that the power and authority of the Apostleship was not intended to be perpetuated? Again, we would ask, where in the Scriptures do they find the word extraordinary that they apply to this authority together with the gifts of the Holy Ghost? We do not believe that the word extraordinary is to be found between the lids of the Bible. We know it is nowhere to be found in connexion with the authority or gifts referred to. Why and by whom was it introduced? It was introduced by men that they might the better evade the plain declaration of truth. If these men’s

statements are true, it must be evident that Christ must have been wrong when he promised that "These signs should follow (all) them that believe," &c.; and Peter also, when he said "Repent and be baptized, and you shall receive the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Saint Paul must have partaken largely of the same spirit when he wrote: "God hath set in the church first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all interpret?" Again "now hath God set the members every one of them in the body, as it hath pleased him, and if they were all one member where were the body? But now are they many members but one body. And the eye cannot say unto the hand I have no need of thee, nor again the head to the foot I have no need of you." The apostle, in this chapter, not only shows the necessity of a perfect organization for the formation of a body, but also shows the absolute necessity of an harmonious operation of each part for the healthy and efficient action thereof, which is pungently expressed in that graphic sentence. "That there might be no schism in the body." He then sums up the whole by a positive declaration that the church was the body of Christ and that no one might mistake any other organization for the body or church of Christ, he sets forth the nature of the organization thereof as cited above. Here are three testimonies, Christ, Peter, and Paul, each authorized by the great God of heaven and earth, against it we have the testimonies of thousands of sectarian priests. Who are we to believe, God or man? We say with the same apostles let God be true, though it even should go to prove all men liars.

Having shown that in reference to the organization of the church of Christ and the gifts of the Holy Ghost, the Bible is against the Sectarian world, we shall now examine whether they have any true foundation in the scriptures of truth for the accusations of false prophets and lying spirits, which they so vehemently cry against the servants of God in these days.

It must be evident to all that it is of little consequence (save to themselves) by what name they call the Saints, if they cannot prove them worthy of such epithets, both from the Scripture and from their conduct. Their calling them false, lying, &c., will not prove them to be so. It cannot affect them otherwise than as the Saviour hath promised, when he said "Blessed are ye when men persecute you, and say all manner of evil against you falsely for my name's sake, for great is your reward in the Kingdom of Heaven;" but it will be WOE, WOE with them if they are found bearing false witness, for their portion will be with dogs and sorcerers and whoremongers and idolaters, and whosoever loveth and maketh a lie.

The first passage we shall refer to is recorded in the 24th chapter of Matthew, from the 21st to the 28th verses.

In the passage referred to we observe, firstly, that Christ was to come a second time to the earth; secondly, that before His second coming there should arise persons professing to be Christ, who should dwell upon the earth, born in the usual course, and that they should perform great signs and wonders for the purpose of enforcing their pretensions; thirdly, that when Christ should appear he should come not from the earth but from heaven, and that preceding and accompanying His second advent there should be great tribulations and earthquakes such as was not since the creation until this day, no nor never shall be.

Now if we should satisfactorily prove that neither Joseph Smith nor the Church deny the second coming of Christ, but contend earnestly for the doctrine in the strictly literal sense thereof, to be fulfilled in the way and manner stated in the Bible, and that Joseph Smith nowhere assumed to be Jesus Christ, neither does the Church anywhere represent him as such, and that so far from giving great signs to enforce his authority or diffuse the principles of the Everlasting Gospel, he positively condemns such as seek for signs, and also that they believe that preceding and accompanying the revelation of Jesus Christ there will be tribulations, wars, famines, pestilences, and great and awful convulsions of the world, we shall then feel assured that no honest person will continue to apply these passages to the Prophet of God, Joseph Smith, or the servants of the Lord ordained to the holy priesthood by and through the authority committed unto him.

We shall now proceed to make some quotations from the Book of Doctrine and Covenants, and that they may appear to better advantage we shall place them in juxta position with passages from the Bible on the same subject.

Acts, 1st chap., 9 to 11 verse.—“While they (the disciples) beheld, he (Christ) was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Acts 3, 19 to 21.—“When the times of refreshing shall come from the presence of the Lord, he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of the restitution of all things spoken by the mouths of all His holy prophets since the world began.”

Doctrine and Covenants, section 10, p. 2. —“And they have done to the Son of Man even as they listed, and He has taken His power on the right hand of his glory, and now reigneth in the heavens, and will reign until he descends on earth to put all enemies under his feet.” Sec. 108, p. 5:—“Behold the Lord hath sent forth the angel crying in the midst of heaven, saying prepare ye the way of the Lord, make his paths straight, for the hour of His coming is nigh, when the Lamb shall stand upon Mount Zion. \* \* \* \* Wherefore prepare ye for the coming of the Bridegroom. \* \* \* \* And the Lord, even the Saviour, shall stand in the midst of His people, and shall reign over all flesh.”

Doctrine and Covenants, section 10, p. 2: —“For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to

Matthew, 24th chap., 23, 26 ver.—“ And if any man shall say unto you, Lo, here is Christ, or there, believe it not. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.” 27th verse: — “ For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be.”

Matthew, 24th ch., 24th v.—“ For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”

Mark, 13th ch., 22nd v.—Says expressly, “ that they shall shew signs and wonders for the very purpose of seducing.”

II Thes., 2nd ch., 4, 9 verses.—“ Who opposeth and exhaleth himself above all that is called God; or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God; whose coming is after the working of Satan, with all power and signs and lying wonders.”

Matthew, 24th ch., 21st, 22nd v.—“ For then shall be great tribulations, such as was not from the beginning of the world to this time, no nor never should be. And except those days should be shortened there should no flesh be saved, but for the elect's sake those days should be shortened.” 29, 30: —“ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in the heavens: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.” See Mark, 13th chapter, 19, 20, 24, 25, 26 verses.

pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on the earth a thousand years, and the wicked shall not stand.”

Dec. and Cov., sec. 65, p. 4:—“ And again, verily I say unto you, that the Son of Man cometh not in the form of a woman, neither of a man travelling on the earth: wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken, and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth: and all this when the angel shall sound his trumpet.”

Doc. and Cov., sec. 16, p. 4:—“ Wherefore beware lest ye are deceived, and that ye be not deceived seek earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep my commandments, and him that seeketh to do so, that all may be benefitted that seeketh or asketh of me, that asketh and not for a sign that he may consume it upon his lust.” Sec. 20, p. 3:—“ Faith cometh not by signs, but signs follow them that believe. Yea, signs come by faith, unto mighty works, for without faith no man pleaseeth God: and with whom God is angry he is not well pleased; wherefore, unto such he sheweth no signs, only in wrath unto their condemnation.” P. 2:—“ He that seeketh signs, shall see signs, but not unto salvation.”

Doc. and Cov., sec. 14, p. 5:—“ Hearken ye, for, behold, the great day of the Lord is at hand. For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake and the earth shall tremble.” Sec. 15, p. 6:—“ And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man: and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapours of smoke; and before the day of the Lord shall come the sun shall be darkened, and the moon shall be turned into blood, and the stars fall from heaven; and the remnant shall be gathered unto this place, and then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watcheth not for me shall be cut off.” P. 8:—“ Then shall the arm of the Lord fall upon the nations, and then shall

the Lord set his foot upon the mount, and it shall cleave in twain, and the earth shall tremble, and reel to and fro, and the heavens also shall shake, and the Lord shall utter His voice, and all the ends of the earth shall hear it, and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire." See sec. 10, p. 4, 5; also .08, p. 1, 5.

From the above comparison of the testimonies of Christ and His Apostles with the records of the Prophet Joseph Smith in relation to the second advent of our Lord and Saviour Jesus Christ, it must be evident to every person that the several testimonies are one in their nature and character, and that so far as the belief of the Church upon this most important subject is concerned, it must be evident to every candid person that when the hireling priests of these days apply these passages to the founder (speaking after the manner of the world) of this church, or to any or all its office-bearers, they must be either "awfully ignorant or wilfully wicked."

But it is well for us that the Saviour has in another place given us an infallible rule by which we may know who are the false prophets. In the record of Matthew, ch. 7, verses 15, 20, we read—"Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes off thorns, or figs off thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore, by their fruits ye shall know them."

That we may understand distinctly what is here meant by the simile of tree and fruit, we shall refer to the 15th chapter of John's record, verses 2, 3, 7, to 10. We there read—"I am the true vine, my father is the husbandman. Every branch that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. Now ye are clean through the word I have spoken unto you. If ye abide in me and my words in you, ye shall ask what ye will, and it shall be done unto you. Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples. As the father hath loved me, so have I loved you: continue in my love. If ye keep (all) my commandments ye shall abide in my love: even as I have kept (all) my father's commandments, and abide in his love."

Matthew 7, 13, 14, 21, 24.—"Enter into the straight gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and



narrow is the way, which leadeth unto life. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my father, which is in heaven. Wherefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock ; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." From the above quotations it will be evident that such as abide in the organization, ordinances, and doctrines of Christ, will abide in him, and that whatsoever they shall ask, they shall receive : —That is, they should receive revelation from God ; and that such as did not receive the mind of the Lord, not being appointed by him through the law of revelation, and not observing his ordinances and covenants, were not his servants, and that all their assumptions to be so were false, their ministrations a delusion, their end destruction. We would here request the reader to turn to the 24th chapter of Isaiah, and there behold the graphic description of this present generation with their no-revelation hireling priesthood, and the awful destruction that awaits them. We would beseech all men everywhere—priest and people—to listen to the voice of the God of heaven as made known to them through his servant, the Prophet Joseph, who was called and ordained of God to bring in the Dispensation of the fulness of times, and who has organized the Church upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone,—he having re-established the law, ordinances, and covenants of the Gospel. We beseech them to repent and to be baptised for the remission of their sins ; and to all such as do obey, we say, ye shall receive the Holy Ghost, by the laying on of the hands of the servants of God : for "The Lord is the same to-day, yesterday, and for ever : with him there is no variableness nor shadow of a turning."

We shall next proceed to take a view of the passage in 2 Peter, 2nd ch., 1—"But there were false prophets among the people, even as there shall be false teachers among you, who privily bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction."

It is thought quite sufficient, by the teachers of the day, merely to cite this, and no sooner done than all the faithful of their flock swallow it down as a precious morsel, and esteem it an all-powerful antidote to Mormonism ; and so childishly imbecile are they that they do not for one moment think that it has any other application than that given to it by the persons they pay to think for them ; not for one moment do they think that instead of applying to the Mormons, that it has not the remotest reference to them, but that it is a perspicuous yet most forcible description of their own priesthood and erroneous doctrines. All the bona fide servants of God, called of Him as Aaron

HISTORIAN'S OFFICE

Church of Jesus Christ of Latter-day Saints

47 E. South Temple St.

was, did not come in the capacity of teachers, but as authoritative messengers or prophets bearing the word of the Lord. Now in the passage referred to, we hear not of persons professing to come in the name of the Lord, but of such as should presume to no higher authority than teachers—teachers for hire—for “Through covetousness they were to make merchandise of the people;” their doctrines were to be inconsistent with the word of God, even denying the second coming of our Lord and Saviour Jesus Christ. Yea they should scoff at the very idea of such a doctrine, and cry out as these last day teachers do. Where is the promise of his coming? “for since the fathers fell asleep all things continue as they were from the beginning of creation.” But “this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the waters and in the water: whereby the world, that then was being overflowed with water, perished; but the heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” “The day of the Lord will come (upon the unbelieving and disobedient) as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are thereon, shall be burned up.”

From the foregoing it will be manifest that those who cry false prophets when the passage reads false teachers, must, to say the least of it, not be very consistent. And that this passage cannot in any way be made to apply to the Church of Jesus Christ of Latter-day Saints must be evident from the fact that its Ministers do not come forth as teachers for the purpose of merely changing opinions with mankind, but they assume to be the authoritative messengers or prophets of God, bearing God's message to this generation to turn their hearts to the fathers, that they may thus prepare for the coming of the Son of Man when he shall be revealed a second time unto salvation, and that so far from making merchandise of the people by teaching for hire or divining for money, they are sent forth without purse or scrip, and whether they are housed, fed, or not, it is their duty to lift up the warning voice and call upon the people to repent and obey the Gospel; and if they should fail in so doing God will require the blood of that people at their hands, and so consistent are they in their organizations, laws, ordinances, and doctrines with the word of God, that not one passage thereof can be successfully cited against them.

Now until these man made teachers who possess all the advantages that rank, education, ability, and influence can command, have from the word of God, the Bible, shown that the doctrines of the Saints are false, their authority a mere assumption, and that they are the bona fide servants of God, called, as Aaron was, and that

their organizations, laws, ordinances, and doctrines are such as belong to the Church or Kingdom of God as laid down in the Bible of divine truth; let them then cease their cry of false prophets against the servants of God, and humble themselves in prayer, and thus seek wisdom of the Lord, who gives liberally to all, and upbraideth not.

Here we would just mention that we could name some few in this city who stand nearly at the top of the pinnacle of fame who have read the "Kingdom of God" and "The Divine Authenticity of the Book of Mormon" more than 18 months ago, and yet the public have not heard a word from them exposing the arguments therein advanced. We shall allow them or the public to assign a reason for their silence.

(TO BE CONTINUED.)

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THE MORMONS.—(From Chambers' Repository of Tracts, No. 53.) These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the moral state of Mormon society in times past, according to all reliable testimony, great *improvement* has been for a long while going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and its distribution of the products of their industry, along with the *many solid and generous virtues* which are daily manifested by their daily lives and conversation—may fairly be considered proof of a large *preponderous of worth*, sufficient to overbalance the few admitted sins they may be guilty of; and considering there is no society in which there is so little *habitual crime and misery*, and so large an amount of *general comfort and well being*, the Mormon policy may be said to be admirably suited to the people under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers—a man of no indifferent learning and ability—it is a policy intended to enable and induce "each person to operate at what and where he can do best, and with all his might; being subject to the council of those above him." *In an enterprize so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.*

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## GENERAL INTELLIGENCE.

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WE have received another large supply of the standard works from Liverpool, copies of which may be had at our office, No. 9, Parramatta-street. We particularly call the attention of our readers to a new work, entitled "Biographical Sketches of Joseph Smith, the Prophet, and his progenitors for many generations." We would earnestly recommend this little work to all, and especially the Saints. In it they will find both facts and dates connected with his own life, and that of his progenitors, that will be a sufficient refutation to all the lies put forth by the pulpit and press in relation to them.

We are frequently receiving intelligence from the Valley. We have inserted a letter received from President B. Young, which, we have no doubt, will be interesting to our readers.

We have received a letter from Elder N. Tanner, dated Honolulu, February 26th, 1854. The work of the Lord is progressing rapidly there and in the neighbouring Isle. Preparations are being made for getting the press in motion, when the "Book of Mormon" will be printed in the Hawaiian language. Steps also are being taken to purchase a vessel for gathering the Saints to Zion this season.

We also have heard from Elders Dowdle and Norton, Adelaide. The work is progressing, and they are being greatly blessed of the Lord, which makes their hearts greatly to rejoice in the Latter-day work.

We have heard from Elder Burr Frost, who has returned safe to Melbourne. He states that the Saints are all well, and rejoicing in the Lord.

We have just returned from a tour in the S.W. section, in company with J. S. Eldridge, who has been laboring there. We found the people friendly, ready to open their houses to receive and feed us, and help us on our way. Our meetings were well attended, several were baptized, others are waiting. The people listened attentively, and appeared eager to obtain our books. There will henceforth be a supply of them kept at Brother James Elphick's, Camden.

We have on hand a good supply of Millennial Stars, which give a general account of the prosperity of the work of the Lord throughout the world.

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Where fond actions speak the soul;  
Where true love finds no control;  
Where the sons of God agree—  
There may all the faithful be.

Where the weary find a home,  
Where the wild deer fearless roam,  
Where the mellow fruit-tree grows,  
Where the golden harvest flows,  
Where the bee, the grape, and kine,  
Yield their honey, milk and wine,  
Where the curse from earth shall flee—  
There may all the faithful be.

Where the Temple-block is laid,  
Where no foe shall e'er invade,  
Where the priesthood's pow'r shall claim,  
All that heaven and earth can name;  
Where the judge by justice rules,  
Where the couns'lers are not fools,  
Where the poor shall judgment see—  
There may the faithful be.

Where the dew-distilling hills  
Drop their fatnes in the rills,  
Where the river, lake, and stream,  
With their finny myriads teem,  
Where the shade trees round the fold  
Shield from heat and winter's cold,  
Where all nature sings with glee—  
There may all the faithful be.

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# THE ZION'S WATCHMAN,

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 14—15.

SATURDAY, JULY 1, 1854.

Vol I.

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## SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND  
BRITISH PROVINCES GREETING :

*(From the Secr.)*

Dear Brethren—With a heart full of gratitude to the Great Giver of every good and perfect gift, for His manifold mercies and blessings so liberally bestowed upon His people in the last days, I again attempt to communicate to you, through the medium of an Epistle, such items of intelligence and instructions as will, no doubt, be interesting to you to learn.

Utah, the great central gathering place from the Saints throughout the world, is in a very prosperous and flourishing condition; her settlements are rapidly extending throughout the breadth of the Territory is included between the parallels of 37° and 42° North, and between the meridians of 29° and 43° West of Washington; or in other words, it is about 350 miles broad from North to South, and about 650 miles long from East to West, including an area of about 225,000 square miles. The Legislature, during its first session, 1852, divided the Territory into twelve counties, namely—Weber, Davis, Desert, Green River, Great Salt Lake, Utah, Tooele, Juab, Millard, San Pete, Iron, and Washington. These counties are mostly bounded by meridians, and parallels of latitude, and include the whole Territory. By far the greater portion of this Territory consists of mountains and deserts entirely unfit for the habitation of man or animals. In the midst of these dreary waters may be seen, here and there, beautiful and fertile valleys, watered by crystal streams, formed by the melting snows which are deposited, during the winter, in vast abundance upon the surrounding mountains.

Grains and vegetables of every description that are produced in the same latitudes in the States, grow in the most luxuriant abundance. Young fruit trees seem to be thrifty and doing well: some peaches

have been produced for two or three years past. It is one of the best grazing countries in the world; the fine bunch grass will fatten cattle and horses equal to grain: it is seldom that farmers cut much hay, for the cattle can generally find good grazing the year round.

Timber for building purposes is not found in the valleys, but it is procured from the mountains, and consists principally of pine and fir. Wood for fuel is also generally obtained in the mountains, although in some of the more southern parts a scrubby cedar grows in places in the valleys: it is quite expensive and tedious to procure the necessary timber and fuel. Coal and iron ore abound in the southern counties, and probably in many other places where they are not yet discovered. And most happily gold, silver, and other precious metals, do not, to any great extent, trouble Utah's soil; or at least, the people have not been so unfortunate as to discover them during the infancy of their settlements.

The climate in midsummer is dry and hot: thermometer, during the middle of the day, frequently ranging, in the shade from 90° to 105° Fahrenheit; evenings and mornings generally cool, being refreshed by mountain breezes. The atmosphere is pure and healthy, and very bracing and invigorating to the system. That dreadful scourge the cholera, which has found its way into almost every nook and corner of our globe, has not yet been permitted to scale the summit of the "everlasting hills," and enter those healthful vales. The winters are mild. Snow, seldom falling in the valleys but a few inches in depth, soon disappears under the warming influences of the bright rays of the sun, as they penetrate, without much obstruction, the serene, almost cloudless, and rarified atmosphere of that elevated region. Spring and autumn are also mild; though given to more sudden transitions from cold to heat, and from heat to cold, than climates of the same latitudes on the Atlantic coast. Vines, vegetables, corn, &c., are frequently injured by untimely frosts. Winds are exceedingly variable, shifting almost every day to the four points of the compass. Heavy showers are rare, but when they do come, they are generally accompanied with thunder and hail, and sometimes with strong winds.

The lowest of these vallies are elevated more than 4000 feet above the sea level; while the elevation of some of the more southern ones, where settlements are formed, is near 6000 feet. The mountains, in many places in the immediate vicinity of the settlements, tower up in rugged majestic grandeur from 4000 to 7000 feet in perpendicular height above the vallies. The summits of these mountains, whitened with eternal snows, glisten in the sunbeams and exhibit sceneries, of the most dazzling splendor and picturesque beauty, as if covered with the glories of heaven, like Sinai of old.

There are several small tribes, or rather bands of Indians inhabiting different parts of the territory, who are sunk in the lowest depths

of darkness, degradation, and misery. These bands wander over the territory, often robbing and murdering one another, and stealing whenever they have a favorable opportunity. They live mostly on berries, roots, crickets, fish, and such small game as they may be able to procure with the bow and arrow. They are almost entirely naked. Sometimes, though very rarely, they have tents or wigwams formed of the skins of animals; but most generally they live in caves, or in a thick cluster of bushes, without much shelter, except a few limbs of small trees, bent down, and loosely covered with branches. Since the settlements of the Saints in that territory, their condition is being greatly improved: many are beginning to labour, and thus furnish themselves with food, and blankets, and in some instances with houses which the Saints have erected for them; although of late, through the treacherous, restless, and warlike spirit of Walker, one of their principal chiefs, they have been stirred up to hostilities, and have committed some depredations; but through the wise and energetic policy of Governor Young, in placing all the settlements in a state of defence, and in giving strict counsel to the Saints to act only on the defensive, it is to be hoped that they will soon see their folly, and cease their hostilities, and learn that the Saints are their friends, and not their enemies.

The population of Utah numbers from thirty to thirty-five thousand and is annually increasing by the emigration of the Saints from the different nations of the earth. A chain of settlements have been formed extending north and south some 350 miles. Many small cities have been founded and incorporated with certain powers and privileges by the Legislature. The following are some of the principal villages and cities of the territory, named in the order of their succession, commencing on the north: Brownsville, Ogden, Great Salt Lake, Lehi, Provo, Springville, Nephi, Manti, Fillmore, Parovan, and Cedar cities. Fillmore city being near the centre of this chain of settlements, is appointed as the seat of government, at which place the state house is built. Great Salt Lake city is by far the largest and most populous in the territory; it covers an area of several square miles, and contains from eight to ten thousand inhabitants. The streets are eight rods wide, crossing each other at right angles, and running north and south, east and west; each block contains ten acres, and is divided into eight lots, each ten rods wide by twenty long, affording an acre and one quarter for a building spot and garden to each family. One of these squares was reserved for public buildings, on which a tabernacle has been erected and completed that will accommodate about 3,000 persons. A temple also is to be reared upon the same, the foundation of which was laid on the 6th of April last. This whole block is fast being enclosed by a high wall, encircling a large public joiners' shop which is to be used in the construction of the temple. With common prosperity and the blessings of

heaven in a few years will be seen a large and magnificent temple, with its towers pointing towards heaven, erected upon that lovely and consecrated spot. There are several other public buildings in the city, among which may be mentioned the Social Hall and Council House; in the latter of which the Legislature have as yet held their sessions.

Great attention is being paid to the erection of school-houses, and the education of youth. And it is to be fondly hoped, that the rising generation in Utah will be generally and thoroughly educated in every useful branch of learning and science. A foundation is being laid, broad and deep, to accomplish this most desirable object. It is in contemplation to erect a magnificent University, in which the higher departments of science will be extensively taught: that Utah, being filled with the knowledge of heaven and earth, may be as a great light upon the mountains which shall be seen by the nations afar off, and cause many of them to exclaim, "Come, let us arise, and go up unto the mountains of Zion, unto the house of the God of Jacob, that we also may be taught in His ways and instructed in His paths; for there are no people like the inhabitants of Zion, full of wisdom, knowledge, and power: their laws are founded in justice, equity, and truth; and their officers execute righteousness in the land; peace and salvation are within their borders; and the Holy One of Israel is their strength for evermore."

Many good flourishing mills are in operation, and also many saw mills. It is the intention of the Saints to establish manufactories of various descriptions, and as much as possible produce within themselves, from the raw material, all kinds of useful machinery, cloths, domestics, prints, shawls, hats, leather, pots, kettles, stoves, all kinds of farming utensils, hardware, earthenware, tinware, chairs, tables, bedsteads, sugar, paper, glass, nails, mechanic tools, and every thing else which will tend to the peace, comfort, welfare, prosperity, and happiness of the territory. Many of these branches of business are already in successful operation; and by proper industry and perseverance, the Saints will not, after a few years, be dependant on foreign nations, or even the States, for the necessities and luxuries of life.

Up to the present time, farmers have found a ready market for all their surplus grain and other productions, through the increased number of the Saints which annually pour into the territory, and also through the overland California emigration which, for the most part, pass through Utah and recruit themselves with a fresh supply of provisions. Horses, mules, cattle, and sheep, find ready sale in California. The great facilities presented for raising stock without much expense, will cause that branch of business to be one of the most profitable and lucrative of any in the country.

It is required of all the Saints to give one-tenth of all their pro-



perty as tithing, which is given into the hands of the principal Bishop or his agents, to be under the control of the First Presidency of the Church, for the erection of Church buildings and other public works; and also to be applied to whatever object may be considered for the benefit of the Saints. The Saints also are required to give one-tenth of their annual income as tithing for the same purposes as above specified.

Independent of the tithing, another fund has been raised by the voluntary donations of the Saints throughout the world, called, "The Perpetual Emigrating Fund." This fund is intended to assist the poor among the Saints in gathering out from all nations. Those whom the agents assist through the medium of this fund, are required to give a written bond or obligation, that they will refund by their labour or otherwise, after they arrive in Utah, the amount which has been expended for their benefit. By this policy hundreds of the poor are gathered annually, and still the fund in the end is not diminished. It now amounts to upwards of thirty thousand dollars, and will, no doubt, through the liberality of the Saints, shortly be swelled to ten times that sum.

The Saints throughout the United States and British provinces are required to forward, by letter or otherwise, their tithings to me, according to the instructions of the First Presidency, in their letter of appointment to me, published in the first No. of the first volume of the "Seer." Let all the Saints remember, both rich and poor, that the Lord requires them to give the value of one-tenth part of all they possess. If any Saint possess ten dollars, one dollar of the same is the Lord's; if he possess ten millions of dollars, one million is the Lord's. And let every Saint remember that after he has given one-tenth of all he possesses, he must still continue to give each year one-tenth of his income: whether such income arises from labour, business, increase of stock, or in any other way; one-tenth thereof is the Lord's, and should be given to him every year. How many of the Saints in our field of labour are delinquents? How many have failed to comply with the word of the Lord in regard to the payment of their tithing? Let them remember also, that those whose names are not found on the tithing books, as having paid up the full amount of their tithing, can in no wise be permitted to enter the holy temple and receive their endowments; those great and holy temple ordinances, instituted from before the foundation of the world, as the only means by which the Saints can be exalted to the fulness of celestial glory, will be withheld from them, until the debt is cancelled: it is a debt which you owe the Lord, and it is for your good to pay it; as for the faithful servants of God, it matters not to them whether you pay your tithing or not; the Church can get along without it: it is only for your own good that you

are exhorted to obey the Lord in this thing, knowing that if you fail, you cannot receive the blessing.

The Book of Mormon has been translated and published in the Danish, German, Italian, French, and Welsh languages: a translation also is nearly completed in the native tongue of the Sandwich Islands. And instructions have been given to the Missionaries to translate it into every language under heaven as fast as time and circumstances will permit. The Revelations and Commandments have also been translated into several languages, as well as numerous other publications of the Church. A periodical, devoted to the doctrine of the Saints, has been published for several years in the Welsh language. Elder Stenhouse publishes a monthly periodical in Switzerland in the French language. The "Deseret News," a semi-monthly newspaper, is published in Great Salt Lake City, at 5 dollars per annum in advance. The "Millennial Star" was commenced in England in 1840; it now has a weekly circulation of about eighteen thousand. Besides all these, hundreds of thousands of pamphlets have been widely circulated in the British Isles, in Europe, Asia, Australia, Pacific Islands, and America, elucidating the doctrines of the Saints.

The Statistical Report of the Church of the Saints in the British Islands for the half year ending June 30th, 1853, gives the following total: 53 Conferences, 737 Branches, 40 Seventies, 10 High Priests, 2578 Elders, 1854 Priests, 1416 Teachers, 834 Deacons. 1777 Excommunicated, 274 dead, 1772 Emigrated, 1601 Baptized, 30,690 Total.

In the Society Islands in the spring of 1852, the Saints numbered between 1500 and 2000; these were scattered over some 20 Islands, and were greatly persecuted by the Roman Catholics and the French authorities; many were severely whipped; large numbers of others closely confined; and others still, threatened with death; their only crime consisted of meeting together for prayer.

At a Conference, held on the 9th of last March on one of the Sandwich Islands, there were represented 18 Missionaries from Utah and about 1200 Saints who dwell on different Islands of the group. From a letter, dated April 26th, 1853, the work is rapidly progressing at Honolulu, as many as 39 having been baptized in one day. A branch of about 80 newly baptized persons had just been organized.

On the 23rd of July last, the French Mission consisted of 3 Conferences, 9 Branches, and a total of 337 members, including officers.

The work in Italy, Switzerland, and Germany is slowly, but steadily progressing. In Denmark, Sweden, and Norway, persecution rages: the Saints are whipped, imprisoned, and mobbed for preaching, praying, and baptizing; and yet hundreds are constantly embracing the doctrine. In Asia the work progresses but slowly;

but as there have been a number of Missionaries lately sent to China, Hindostan, East Indies, and Siam, it is likely that we shall, before many months, obtain good news from them. At Malta many have been baptized, and the truth is spreading. Baptisms have commenced at Gibraltar, and at the Cape of Good Hope some are investigating the fulness of the Gospel.

A large company of Danish Saints have already emigrated to Utah. A few German Saints left Hamburg the 13th of August, on their way to Salt Lake.

A few are being baptized into the Church in several of the States, and in the British Provinces.

A large colony of the Saints is founded in Southern California under the Presidency of Amasa Lyman and Charles C. Rich, two of the Twelve.

I shall not attempt, in this short epistle, to give one hundredth part of the interesting news which begins to pour in from all nations wherever the Latter-day Saint Missionaries are sent. Surely the Gospel will soon be preached as a witness to all the world preparatory to the coming of our Lord. What are the Saints in the United States doing? Are they asleep? Have their lamps gone out? I marvel at the apparent drowsiness and lethargy that seem to hang heavily over some of them. But this is not to be wondered at; for many that have had means, have neglected the great command of God to gather with His people; such can no more enjoy the spirit of this work and the approbation of heaven, than the wicked, ungodly sects with whom they are surrounded. God will not give them His Spirit until they manifest a sincere and humble repentance of their disobedience, by gathering; let such beware, lest in an hour they think not, the wrath of God shall fall heavily upon them, and they perish in their sins. God is not to be mocked in this dispensation by those who profess His name. They will go forward in obedience, to every command, or go backward in coldness and apostacy. And, oh! how awful is the condition of them who apostatize from this Church! far better would it have been for them, if they had never been born, for they are to be cursed with the heaviest of all cursings, because they sin against so great light.

For the prosperity of the work, I would suggest that each Branch raise a subscription for the purpose of procuring quantities of the various tracts which we have on hand, and which can be circulated by lending them through their respective neighbourhoods, and thus many may be brought to the knowledge of the truth. This plan has been adopted with great success in England, and in other parts of the world. In England tract distributors go round once a week, collecting such tracts as have been formerly left, and leaving others in their stead; in this manner tens of thousands learn the truth, that would otherwise remain ignorant.

Every Elder and Priest should diligently seek to open new doors for preaching, and labour with all patience with the inhabitants, endeavouring to persuade them to repentance: it may be that some few will repent, before God shall visit the nation, according to that which is decreed against them in the Book of Mormon and other revelations. At any rate, it is necessary that you should faithfully discharge every duty in relation to them, that your garments may be clean in the day of visitation, and that the sins of the people may be upon their own heads.

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church, who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

Have nothing to do with those persons who deal with familiar spirits, under the names of "Mesmerism," "Electro Biology," "Spirit Rappings," "Table Movings," "Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose on this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict.

The Saints should take with them every variety of choice garden seeds; and the seeds of all kinds of good fruits; and also the chestnut, hickorynut, black walnut, butternut, and various other kinds of nuts. Among other things, do not forget the different kinds of the best grass and clover seed. The seeds of the various kinds of useful herbs should be remembered. And, finally, every thing in the vegetable department that would be useful for food or medicine, or that would please the eye, the taste, or the smell, or adorn and beautify your habitations, your gardens, or your fields, should be taken along and planted in the soil of Utah.

Supply yourself plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if man-

kind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men on these points; do, at such times, as wisdom shall direct, and be sure to connect your defence with such plain principles of doctrine as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

The attention of the Saints is called to the list of Latter-day Saint publications, furnished in the Catalogue which has been forwarded to them. The Saints should liberally supply themselves and their children with copies of each of these works; for they will be worth more to them than gold, or silver, or the rich treasures of the earth. The Saints frequently transgress through ignorance; and this ignorance arises from a neglect to procure and read the Church publications; such ignorance is inexcusable; and such transgressions will, if not repented of, be punished.

The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation, entitled, "The Word of Wisdom;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill-spent life: when the destroying angel will teach them that every word of God means something, and that none of his sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as many others, before they can expect to enjoy many of the great blessings of the last days.

There are others, who call themselves Saints, who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of his mouth, as corrupt fruit which has lost its flavour.

There are others, whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "We will wait a while before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our

property if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God, or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away, and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick darkness—a long and dreary night awaits them; but upon such as fear the Lord, and keep His commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more go down; and God will be unto them an everlasting light, which shall shine for evermore.

With the most earnest desire for your salvation, both temporally and spiritually, I subscribe myself your most humble servant in the kingdom of God,

ORSON PRATT.

Washington, D. C.,  
October 1st, 1853.

## A SKETCH OF THE LIFE OF SIDNEY RIGDON.

[FROM THE "MILLENNIAL STAR."]

SIDNEY S. RIGDON was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February, A.D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A.D. 1743, and died May 26th, A.D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native

of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Nothing very remarkable took place in the youthful days of Elder Rigdon; suffice it to say, that he continued at home with his parents, following the occupation of a farmer, until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that country was called "Regular Baptists." The Church he united with was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm, and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a License to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumbull county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A.D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumbull county, Ohio.

After his marriage, he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist Church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A.D. 1822, he left Warren, Trumbull county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state, and much confusion existed in consequence of the conduct of their former pastor. However, soon after Elder Rigdon commenced his labours, there was a pleasing change effected; for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.

He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the Scriptures. This thing continued to agitate his mind more and more, and his reflections on these occasions were peculiarly trying; for, according to his views of

the Word of God, no other church with whom he could associate, or that he was acquainted with, was right; consequently, if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood, except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity, and honour, on the other appeared nothing but poverty and hard labour.

After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A.D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessitated to find other employment in order to provide for his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years, during which time he both saw and experienced, that by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio.

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same



county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place were the remnants of a Baptist church which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had, by their industry and good management, made that township one of the most delightful in that country, or probably in the Western Reserve. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

His fame as an orator and deep reasoner in the Scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot but of few; consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen, long before the appointed time, persons of all classes, sects, and denominations, flocking, like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the wide-spread canopy of heaven; and in the woods and in the groves he addressed the multitudes which flocked to hear him,—nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested; but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

He was now a welcome visitor wherever he travelled; his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly opened before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable;

which affords a clear proof that his affections were not set upon things of a worldly nature or secular aggrandisement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm, in a beautiful situation in that township; made contracts for erecting a suitable dwelling-house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered upon the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects with regard to temporal things were now brighter than they ever had been, and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would see the prospect blasted, and himself and family reduced to a humble situation than before.

At this time, it being at the fall of A. D. 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer, called at that town, on their way to the western boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the Priesthood. Previous to this, Elder Parley P. Pratt had been a Preacher in the same church as Elder Rigdon and resided in the town of Amherst, Lorraine country, in that State, and had been sent into the State of New York on a mission, where he became acquainted with circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the Church of Latter-day Saints. After listening to the Testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an Elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the Church with whom he had formerly been united, who were honest seekers after truth, induced him while on the journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was Elder Rigdon's, and after the

usual salutations, presented him with the Book of Mormon, stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion, and replied, that he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance ; but with respect to the book they had presented him, he must say that he had considerable doubt. Upon which they expressed a desire to investigate the subject, and argue the matter ; but he replied, “ no, young gentlemen, you must not argue with me on the subject ; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not.” After some further conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching to Elder Rigdon’s church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, Elder Rigdon arose, and stated to the congregation, that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration ; and as the Apostle advised his brethren “ to prove all things, and hold fast that which is good,” so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from Elder Rigdon’s, at the town of Kirtland, were a number of the members of his church, who lived together and had all things in common—from which circumstance has risen the idea that this was the case with the church of Jesus Christ—to which place they immediately repaired and proclaimed the Gospel to them, with some considerable success ; for their testimony was received by many of the people, and seventeen came forward in obedience to the Gospel.

While thus engaged, they visited Elder Rigdon occasionally, and found him very earnestly engaged in reading the Book of Mormon,—praying to the Lord for direction, and meditating on the things he heard and read ; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, “ flesh and blood hath not revealed it unto me, but my Father which is in heaven.”

Being now fully satisfied in his own mind of the truth of the work and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honours and applause of the world were showered down upon him, his wants were abundantly supplied and anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected, and esteemed. But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family, dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all things, there must have been feelings of no ordinary kind agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth on conscience' sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him."

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining. He informed her what the consequences would undoubtedly be, respecting their worldly circumstances, if they obey the Gospel; and then said—"My dear, you have once followed me into poverty, are you again willing to the same?" She then said—"I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little Branch, in this section of Ohio, of about twenty members, to whom the brethren, bound for the borders of the Lamanites, after adding to their number one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

**Price Sixpence.**

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

**Church of Jesus Christ of Latter-Day Saints,**  
**IN SYDNEY.**

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 16—17.

SATURDAY, AUGUST, 5, 1854.

Vol. I.

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QUARTERLY CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE OLD ASSEMBLY ROOM, KING STREET EAST, SYDNEY, ON SUNDAY, JULY 2nd, 1854.

The meeting having been opened by singing and prayer Elder Augustus Farnham was appointed President of the Conference, and Elder John Jones Clerk.

PRESENT—

A. Farnham, President of the Australasian Mission, and his first Counsellor, Elder J. W. Fleming.

Travelling Elders, J. S. Eldridge, John M'Carthy.

President of the Sydney Branch, Elder John Jones, and his Counsel, Elders William Robb and Robert Evans.

President Farnham arose and said, that after being absent for some time, it gave him great pleasure to appear before them, more especially so, as they were met to transact important business, pertaining to the kingdom of God; this business has reference to time and eternity—that which we do in this life will effect us in the future—our salvation depends upon our acts in this life.

We have a name and a place in the most important dispensation ever committed to man, and we are met to transact the business of this dispensation, therefore it is becoming, that we should be one on this most important matter, for it is the business of the *true* and living God. This dispensation has been revealed in these last days, by the ministration of angels; I know this to be true, if it was not for this knowledge I would not have been here.

Brethren, how shall we know that we are in the church of God, without the spirit of God, which can only be received by the laying on of the hands of the servants of the Lord. There being few present is no evidence that it is not the Church of God.

We cannot suppose that all the honest in heart are present, for they are mixed among all nations, on this account the prophet said, that the gospel was to be preached to all nations, kindreds, tongues, and people; the holy spirit leads such to receive the gospel—thus it is that the servants of the Lord are sent forth to the nations of the

earth, proclaiming the message of life and salvation ; these messengers have come to this land, and some of the honest in heart have been brought in.

Brethren, are you giving heed to the teachings you are receiving from these servants of the Lord ; do we understand and give heed to that which was done for us in the life, death, and resurrection of Christ ; do we profit thereby, that we may come forth in the morning of the first resurrection.

I am not chastising, the spirit of chastisement is not upon me, my feelings are to bless you, for the cause has never been in so good a condition as at present ; there never was that love and oneness among the saints that now exists. Brethren, continue so and still go forward, keeping close to your file leader, that when you go home to Zion, you may be blessed and lead on until you get into the presence of your Father. May you be kept faithful, so that when He shall come to make up the number of His Jewels you may be found among them.—Amen.

The destroyer is upon the face of the earth, the more the spirit of God is spread abroad, the more he exerts himself to make an inroad into the church, but if the saints keep the spirit of the Lord in their midst they will banish him, they can only do so by cultivating feelings of love and oneness. Amen.

• The usual votes for sustaining with confidence and faith all the authorities of the church in this land, in Zion, and throughout the world ; were then passed unanimously.

The work is rolling forth as fast as can be expected ; there have been upwards of 60 added to the church during the past quarter, and they to all appearance are faithful Saints, ready to listen to and obey counsel.

Elder J. W. Fleming then addressed the Meeting, saying, Brethren and Sisters ; I stand before you with feelings of deep interest for the building up of the church and kingdom of God on the earth as it has been organized in these days ; my heart has been made to rejoice in the things that has been brought before us. The President said that he did not chastise, for this I am thankful. It does my heart good, because he has been absent, during which time the charge of this people has rested on Elder Jones and myself. He has returned again bringing with him the spirit of God, and finds the same in our midst ; we come together full of the spirit, united, and the spirit of the Lord in our midst makes our hearts to rejoice.

Brethren, I know that this work is *true*, that God has set his hand a second time to recover the remnant of His people. He has sent His angel with the everlasting Gospel, and has commanded His servants to go forth and preach it to all people, and has given a commandment that all his Saints are to gather out of Babylon. He has began the work of restoration and will carry it forth until he accomplishes His purpose.

It is true, as the President remarked, that this work is not to be

trifled with, it would be better that a man should lose his right hand than that it should be lifted against this kingdom. So with James Parker, who has been cut off this day, better that this should have happened unto him, than to have acted in the manner that he has, to have the hands of this people raised against him. That which men do in opposition to the Gospel is not against us, but against God. We do not leave our homes to be trifled with, if we had not been sent by direct revelation we should not have come, and it is now as it was in the days of Christ, who said to the Jews in His, days fill up the measure of your Fathers. These words were spoken to the Scribes and Pharisees; they were not called by revelation, had no authority to teach the people. When the servants of God came, called by revelation they rejected them as their fathers did the prophets, and as their fathers slayed the prophets, so did the Jews fill up the measure of their fathers, by rejecting the revelations of God, brought in by Jesus Christ, and putting him and His apostles to death. So this generation are filling up the measure of their fathers, by rejecting the revelations of God given to the prophet Joseph Smith in this age of the world, and by despising and persecuting the Saints, shedding their blood and that of the prophets also. If they will, let them go on and fill up the measure of their fathers.

No sooner do the servants of God appear among the people, than the hireling Priests of these days cry out as did the Scribes and Pharisees of old, "What sign showest thou." Now these men pretend to teach the people the way of salvation, I would like to know where they get their authority from? Is it from the Bible? if so let them point out chapter and verse. The Bible says no man taketh this honor on himself but he that is called of God, as Aaron was; Aaron was named by the Lord unto Moses, Where are the names of these modern priests. If they have authority, and it is not revealed in the Bible, when and where did they get their revelation. This generation does not believe in revelation, therefore they can have no authority, this is not according to the declaration of the Saviour, who said that, "upon this Rock,—(*Revelation*) I will build my church.

They, like those of old, reject the servants of the Lord who have been called by name as Aaron was, and that by the Revelations of God given in these days, drive the saints out of their midst. This is not doing as the Saviour instructed, Who said "As ye would that others should do unto you, so do ye unto them," our object is to show them their error and to lead them in the ways of truth, and righteousness, I will tell you what they are doing "They are filling up the measure of their fathers.

When revelation and authority from heaven comes to the earth you will find that it always produces the same effect. We have the old revelation which tells us they were not good men who rejected revelation; Christ said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes. In His prayer he prayed for them that the father had given him out of

the world, they refused and rejected him, and the revelations given to him. So it was in the days of Noah, also when the angels visited Lot, the people rose to mob them.

And what is this generation doing, they say that God gives no more revelation. We say that God has given revelation, restoring the everlasting Gospel. He has brought to light the Book of Mormon. But what does this generation know about it. Isa. has truly described their condition when he said, "And it shall be as with the people so with the priest; as with the servant so with his master; as with the maid so with her mistress; as with the buyer so with the seller; as with the lender so with the borrower, as with the taker of usury, so with the giver of usury unto him. They are like the man in the days of King David, who on a certain occasion said to Joab let me run and tell the king; Joab said run, and when he came into the presence of the king he cried out Tidings my Lord! tidings my Lord! but he knew nothing of the matter; so it is with the priests of this day they run to the people without being sent, and cry tidings, tidings, but not a word of tidings have they got, they have not received one word for upwards of 17 Centuries. What tidings have they in reference to the present aspect of affairs, do they know who is right and who is wrong, when they are to go to war, and in what way and manner they are to act in the war, not one word of tidings have they for this people on this or any other subject, and because they have no tidings themselves they deny that any has been received by others, and like their fathers they reject, the message and dispise its bearers, thus they fill up the measure of their fathers, &c.

Conference adjourned until 3 P. M. Meeting was dismissed by singing and benediction.

Conference met pursuant to adjournment at 3 P. M. Meeting opened by singing and prayer, when the sacrament was administered, Elder J. Jones addressed the Meeting for a short time, the remainder being occupied by the Saints in testimony. The spirit of the Lord being in our midst, our hearts were made to rejoice in the mercies of Israel's God. There were ordained one Elder and one Priest.

The Meeting was adjourned until 7 P. M. Meeting was dismissed by Singing and Benediction.

Conference met at 7 P. M. Meeting opened by singing and prayer.

President Farnham addressed the Meeting on the falling away of the Primitive Church, and the restoration of the Gospel in the last days.

Conference adjourned to the first Sunday in October.

Meeting dismissed by singing and benediction.

A. FARNHAM, PRESIDENT.

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## Original Correspondence.

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Elder Fleming,

Tamar, 18th June, 1854.

Dear Brother, I had intended to have testified to the truth of



this Gospel and to have read a small portion of my childrens' letter, but the time being occupied I could not do it. I hereby send you a few lines copied from the letter.

When do you think of leaving Babylon and come to Zion, let the time not be far distant, I feel that if you do not take the first opportunity that offers, you will either not come, or it will be in much sorrow and mourning.

I am glad, Tom and Arthur are glad, that we are in Zion, in the city where the Prophet of God dwells, here is manifested the power of God. I feel thankful that we have the privilege of hearing Brigham tell us the mind and will of God, we now cannot feel sorrow that we did not live in the days when the Prophets of old revealed the will of God, no, for we are favoured as much as they were.

Yours truly, THOS. C. STAYNER.

I hereby bear my humble testimony to the truth of the Gospel of Jesus Christ, as propagated by the Church of Jesus Christ of Latter-day Saints. I say in the name of the Great God of Heaven, who is the Great Jehovah and God of Israel, and in the name of his Son, Jesus Christ of Nazareth, that this work is true, that many things have been indicated to me, independent of the works published by the Church, that any honest, candid man, who reads the publications with a prayerful heart, must be convinced of the truthfulness of the same. I have experienced many blessings since I joined the Church, now three years and ten months, during which time I have made seven passages between England and Sydney; never had I felt before so happy, comfortable and safe. People who have their doubts about the truth of this Gospel, their reading the discourse of President Young's, published in the "Empire" of the 17th June, 1854, would greatly assist in eradicating those doubts.

Furthermore, in a letter from my children, dated at the Great Salt Lake City, 28th October, 1853, wherein they certify that they have now the knowledge for themselves that they are living in a city where a Prophet of God dwells. I feel to say that I would not relinquish my belief in the Church of Latter-day Saints for all the treasures in the world, and if I remain faithful and steadfast to the end, I feel sure of attaining to a Celestial Glory in the Kingdom of Heaven.

My dear and beloved wife and partner in life joins me in the above testimony with all her heart.

THOS. C. STAYNER.

Sydney, June 18th, 1854.

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*Extract of a Letter from Elder Long to Elder Luke Syphus, dated Utah Territory, January 5th, 1854.*

DEAR AND BELOVED BROTHER,

I received your letter of November 16, 1853, the contents of which

caused me to be exceedingly glad. On the same day I left the city, having, in connexion with ninety others, been called to go on a mission, to establish a settlement in the place where we now are. It is situate about 120 miles south east of the city. We had to fit ourselves out, every two furnishing between them one waggon, one plough, two yoke of cattle or oxen, one milch cow, and one beef ox, 600 lbs. of flour, bedding and cooking utensils, clothing and other provisions, sufficient for one year; by that time, if prospered, we shall have raised a crop, for we have seeds of wheat, oats, potatoes, and various other kinds. Since our arrival in this place we have built a fort; we are, as it were, under military orders for the present, having our guns and ammunition on hand.

We are making the necessary preparations for farming. There is plenty of grass and meadow lands to sustain our animals; plenty of fire-wood and timber close by; also, good soil for cultivation.

We are learning the Indian language, for the ultimate object of our mission is to preach the Gospel to them.

At the April Conference, 1852, I was ordained to the office of a seventy and joined the 23rd quorum.

I am glad that a spirit of enterprise and a love of the truth is dwelling within you. May the Lord God bless and prosper you, and enable you to progress in light and truth, that you may comprehend his designs with respect to the inhabitants of the earth.

I am enjoying good health and feel all right.

I have learned by a letter from Augustus Farnham, dated Sydney, August 14, 1853, which has been published in the "Deseret News," that he held a Conference in Sydney on the 3rd of the same month; that the Saints numbered 102, there being one branch at Sydney, one at Williams River, one at Melbourne, and it was expected that one would be organized at Clarence River, and another at Adelaide.

I would advise you to try to find and join them if you can, if you have not already done so.

It is Elder Farnham's intention to publish a paper, to be called the "Zion's Watchman," half the size of the "Star." J. W. Flemming, William Hyde, John McCarthy, and John Jones, are the names of some of the Elders. If you can find them you will get such information as you need with regard to emmigrating to this place.

I am glad to hear of your brothers being in the Church, and should be glad to hear that all my relations had embraced the Gospel.

Your affectionate brother, EDMUND LONG.

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*Copy of a Letter from Alexander Pain, formerly an Elder in the Sydney Branch.*

DEAR PRESIDENT FARNHAM,

Melbourne, July 5, 1854.

I am glad to inform you that the Lord has been pleased to bring me again to see that out of his Church there is neither full happiness

or salvation to be found. Brother Farnham, if I could express myself so as to tell you the power that satan has had over me since I rejected your counsel I think you would be surprised. I feel assured if I had acted as you told me with my wife I should not have felt, but the Lord has been merciful (unto me) in all my trials.

Brother Farnham, I now acknowledge that I believe all that I have ever heard from you, and I have proposed, by God's help, to receive all that you, or any one else in the Church of Jesus Christ can tell me, believing that God has spoke and does speak; therefore I desire to be admitted into full fellowship with the Saints of God once more.

Brother Farnham, may God guide you aright as to the manner your humble servant is to be dealt with; the Lord only knows of my tears and cries unto him for forgiveness, which the Lord has been pleased to answer to my soul by speaking peace and happiness to me, believing that the Lord has received me into His favour and (that) Brother Farnham and the Saints will do the same.

President Farnham,—I preach every Sunday on the wharf, the principles of the Gospel to the great body of the people, and I have had invitations to join the Campelites and the Plymouth Brethren, but I know that the Church of Jesus Christ of Latter-day Saints is the only Church of God, therefore it is no go. I have preached four Sundays and have become quite a favourite with the people; so if I wanted to start a fresh sect of people I could soon do that here. A Dr. Milton, a great enemy to the Saints, has wanted me to start a sect with him, but I trace satan at the head of all the sects, so that it will remain a secret with the people what I am until I receive an answer from you, and then, with the help of God, I will stand against all the batteries of hell for the Church of Jesus Christ and his Saints.

I cannot find any Latter-day Saints here, except one or two, who have been like myself, and you know, they would give me no comfort.

Yours affectionately,

ALEXANDER PAIN.

## DIVINE AUTHENTICITY OF THE BOOK OF MORMON.

MR. JABEZ BUNTING, of Windsor, in three advertisements in the "Sydney Morning Herald" has presented himself as the Great Champion of Sectarianism for the suppression of Mormonism; great as he may appear in his own estimation, we can inform him that he is far from being thought as much of by the public as his uncle of the same name, who stands at the head of Methodism. He appears as one desiring evidence, yet having closed his mind against it, for he expressly states that he does not desire an acquaintance with the Elders.

The question he has proposed is one of greatest importance to mankind in general, for if the Book of Mormon is authentic, its rejection will bring condemnation.

That we may facilitate the elucidation of this question, we shall describe what the Book of Mormon is.

It contains an History of God's dealings with a branch of Joseph's posterity, who, by revelation from God, left Jerusalem about 100 years before the captivity of Judah, in the reign of Nebuchadnezzar, King of Babylon. The Lord guiding them through the wilderness, directing them to build a vessel, in which to cross the mighty deep. Their being safely landed on the continent of America; their subsequent division into two distinct people, called the Nephites and the Lamenites, God's blessings and judgments upon them, even until the last days, when God should again visit them in mercy, by bringing to light their record which had been hid in the earth. It also gives an account of the manner in which it was to be brought to light; the condition and character of the people at the time of its coming forth, and the effects that should follow its appearance.

Now, the question of its authenticity is fully argued in Orson Pratt's pamphlet on that subject, to which we refer our readers, and shall content ourselves by briefly laying before them the evidence of prophecy. We would request the reader's careful consideration of the following passages in the Bible in reference to this subject:—Genesis, xlviii. 8 to 22, and xlix. 22 to 26; Deuteronomy, xxxiii. 13 to 17; Isaiah, xi. and xviii. chapters; Hosea, viii. 12; Ezekiel, xxxvii. 15 to 28; Isaiah, xxix. chap.; Psalm, lxxxv. 10 to 13; Revelations, xiv. 6; Daniel, ii. 44, 45; Isaiah, xxiv. chap.; Revelations, xiv. xv. xvi. xvii. and xviii. chapters. All the prophecies in reference to the gathering of Israel have a bearing on this subject.

Let any one read the above passages, and also read the Book of Mormon, and the history of its coming forth, and they will see as strict and literal fulfilment of prophecy as ever took place on the earth.

There are also abundant of prophecies in the Book of Mormon which have been and are still being fulfilled in these days, but this generation, like the Jews in the days of Christ, are so blinded, that they will not see. There is the prophecy of the witnesses who should testify to the world of the Book of Mormon—of the blood of the Saints crying from the earth—of the taking the Gospel out from among the Gentiles inhabiting the continent of America—of the location of the Saints on the mountains—that after the coming forth of this Book, many of the house of Judah should begin to believe in Christ\*—of the progress of the work and the gathering of the Saints from east, west, north, and south. But there is one much more important than any of the rest on the 26th page, viz.:—“And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the HOLY

\* More Jews (says Professor Pholuck,) have been converted to Christianity during the last twenty years than during the seventeen centuries preceeding.—“Northern Star,” March 22, 1851. See Book of Mormon page 109, which was first published in 1830.

GHOST. \* \* \* \* How beautiful upon the mountains shall they be." Christ said, "Keep my commandment, and ye shall know of the doctrine whether it be true." Apply this rule to Mormonism, and we shall conclude that all who receive and obey this revelation, will possess the power and gift of the Holy Ghost. I now bear my humble testimony, that by obedience to the Gospel I have received the gift of the Holy Ghost, by which I know that Joseph Smith was a prophet of the True and Living God, and with me there are thousands who are ready to bear the like testimony, for we have felt and seen its power manifested in gifts of wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues and interpretation of tongues. This power does and will establish the authenticity or authority of the Book of Mormon, now and for ever more.

AUGUSTUS FARNHAM.

### FROM SALT LAKE.

The "Los Angeles Star" has the following news from Salt Lake:—

FROM SALT LAKE.—The Salt Lake mail arrived at San Francisco on Tuesday, bringing dates to the 30th March.

The "Deseret News" of the 16th is clothed in mourning for the death of Elder W. Richards, who died on the 11th. At the funeral, Elder G. A. Smith made a prayer, from which we extract the following paragraph:—

"Bless the widows of Thy servant Willard, who are called to part with a dear and beloved companion. Inspire them with the power of the Holy Ghost, and wisdom to bear with patience and resignation the trials they were called to contend for, and to live in such a manner as to prepare them to enjoy his society in the possession of thrones, principalities, and powers in the celestial world."

Bishop Isaac Clark, Probate Judge of Weber county, died on the 24th January.

### FIRST EPISTLE OF ORSON PRATT,

(FROM "THE SEER.")

*To the Saints scattered throughout the United States and British Provinces, greeting;*

Ever feeling a deep interest in the welfare of the Saints, you will permit me, through the medium of this Epistle, to impart to you such instructions as the Holy Spirit may whisper to my mind. I wish to ask the Saints who still remain scattered abroad, Do you enjoy as great a measure of the Spirit of God as when you were first baptized into this kingdom? Or, are your minds barren? your understanding unfruitful? your souls in darkness? and your feelings cold and indifferent towards the great work which you have embraced, and which once made you joyful and happy? If this be your condition, it is of the utmost importance that you know the causes of these unhappy changes in your feelings. Is it because the

Lord has changed, and forgotten to be gracious? Is it because the fullness of His Gospel does not produce the same effects or happiness now as it did in ancient times? Is it because the Book of Mormon, or any of the Revelations given through Joseph the Seer, have failed to accomplish those purposes for which they were sent? Is it because the Saints have passed through great tribulation, and have been driven from city to city, from State to State, and finally banished from this great Republic to seek a home in the wild glens of the Rocky Mountains? Is it because God has forsaken His people, and will no longer show them mercy? No, verily, no; none of these causes have conspired to drive away the Comforter from your hearts, or to envelope you in darkness, or to make you cold, and indifferent, and unhappy. But the principal cause of your unpleasant and unhappy state of mind, is your own disobedience to one of the most important commands which God has given to his people in this last dispensation, namely: to flee out of Babylon, and gather themselves together, and stand in holy places, that they may escape the plagues and desolating scourges which the Lord has decreed to pour out upon all nations, because of their great sins and wickedness which continually cry unto the heavens for vengeance. Can any Saint neglect so important a command, when it is within their power to keep it, and still be justified and retain the peaceable Spirit of the Lord? No; the Spirit of the Lord is grieved with such, and will, by degrees, withdraw from them, and they will grope in the dark, and be liable to be overcome by temptation, and be led captive by will of the Devil: such ones, not having the Spirit that leads into all truth, are liable to be deceived by the doctrines of men and Devils! for the Lord will frequently suffer strong delusions to overpower such, that their damnation may be the greater, because they profess to know the Lord, and yet will not obey him. Remember the word of the Lord which came by the mouth of Joseph the Seer, saying, "Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me; and ye that hear me not, will I curse, that have professed my name, with the heaviest of all cursings." Have you hearkened to the word of God? Have you exerted yourselves to the utmost to flee from Babylon? If not, no wonder that the peaceable Spirit has been grieved from your bosom. Repent, therefore, speedily, and obey the voice of the Lord, and gather yourselves among His people, lest the destroyer lay hold upon you in an hour you think not, and you perish in disobedience, and your name be cut off from the generations of Zion. If you will awake from the slumber of death which has seized upon you, and use every exertion to obey the voice of the Lord your God, His anger shall be turned away from you, and He will show you mercy, and His Spirit shall be restored unto you again, and His hand shall be stretched out over you to shield and protect you, and to gather you even as a hen gathereth her chickens under her wings to save them from the approaching storms; so shall the Lord your God save

you, and comfort your hearts, and make you to sing with joy and gladness, and you shall be His people, and He will be the Lord your God. Awake then, O awake! flee to the mountains for refuge! For a day of trouble is at hand—a day of fierce battle and war—a day of mourning and lamentation for widows and orphans whose husbands and fathers shall fall in battle: it shall be the day of the Lord's controversy for His people—a day of recompense for the innocent blood of prophets and Saints, which has been shed among this nation.

The time is drawing nigh for these things to be fulfilled; for this nation have rejected the Book of Mormon, which the Lord brought forth by the ministering of Angels, and sent unto them by the hands of His servants; they have rejected the church of Christ, which the Lord God in mercy established in their midst; they have suffered His Saints to be trampled upon by mobs, to be scourged, afflicted, and abused; driven from their houses, deprived of the most sacred rights of American citizenship, and finally to be banished from their midst, and obliged to seek refuge in the solitary wilds and deserts of the Rocky Mountains. They have closed their doors, their synagogues, their eyes, and their hearts against one of the most glorious and important messages that ever saluted the ears of mortals; they have suffered one of the greatest, most renowned, and most celebrated prophets that ever lived upon the earth to be murdered in cold blood, without bringing the murderers to justice; they have suffered scores of innocent men, women, and children to be tortured, shot down, and butchered, in open day, by beings who afterwards boasted of their horrid deeds; and yet, no means are instituted to bring these guilty wretches to punishment. Does not the blood of the Saints and of Prophets cry aloud to the heavens for vengeance? And shall this nation escape the judgments decreed against them? And will the Almighty forbear to execute the vengeance written? Verily, no; for in December, 1838, the word of the Lord came through JOSEPH the SEER, concerning His Saints who had been driven from their homes in Jackson County, Missouri, saying:—

“Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President and if the President heed them not, then will the Lord arise and come forth out of His hiding place and in His fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping and wailing, and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.” (Doctrine and Covenants, page 282, English Edition.)

For nineteen years the Saints have importuned, according to this commandment. But have they obtained redress? No. The judges and the Governor of the State of Missouri, instead of redressing our

wrongs, suffered us, under the force of arms, to be killed, immured in dungeon, and banished from the State. The president, instead of restoring us to our homes and lands, which we purchased of the National Government, suffered us to be deprived of the dearest rights of American citizenship, and to be banished by the force of arms from this great Republic, to seek refuge among hostile savages in the barren wastes of the snowy mountains. The cries and importunities of the Saints for redress and protection, were met with the cold reply, "Your cause is just, but we have no power to protect you." The Saints have long cried unto the Lord that he would open the ears and soften the hearts of the Rulers and Authorities of our country, that they might execute justice and right in behalf of the suffering, down-trodden, exiled citizens of this great Republic, who have been by the force of arms, driven into banishment. But their ears are closed to our cries, their eyes are shut to our suffering, and their hearts hardened against the mourning and lamentations of widows and orphans whose husbands and fathers have been cruelly martyred for the testimony of Jesus, and for the word of God. The cup of the iniquity of this nation is nearly full; and woe unto them, when the time shall come that they are fully ripe in their abominations, for they shall utterly perish from off the face of this choice land, and the land shall be left empty and desolate—yea, their cities shall be destroyed, and their houses shall be desolate. "For the Lord shall rise up as in Mount Perazim; He shall be wroth as in the valley of Gibeon, that he may do His work, His strange work; and bring to pass His act, His strange act." (Isaiah xxviii. 21.) Yea, He shall destroy and lay waste, and none shall hinder.

I will again say to the Saints scattered abroad in this land, do you wish deliverance in the day of trouble? If you do, arise and flee to the mountains, and prepare for the day of the Lord, for it is near. Let all the children of Zion go up into the mountains; for thus said the Prophet Isaiah, in his prophetic exhortation to the Zion of the last days, "*O, Zion, that bringest good tidings, get thee up into the high mountain.*" For, "behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." (Isaiah xl. 9—11.) Isaiah clearly saw that, before the second coming of the Lord, to rule "*with strong hand,*" Zion would be required to "*get up into the high mountain.*" Many of the children of Zion have fulfilled this exhortation of Isaiah; and I now say to the balance of her children, "**GET THE UP INTO THE HIGH MOUNTAIN,**" and sanctify yourselves, that you may be as an ensign upon the mountains—a standard for the people, unto whom the meek and virtuous of all nations shall flow. For thus said the Prophet Isaiah, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."



(Isaiah xi. 12.) This ensign, remember, was not to be set up in Palestine, where Isaiah lived at the time he delivered the prophecy, but it was to be set up "from afar," or at a great distance from that country: hence he says again, "And he will lift up an ensign to the nations *from afar*, and will hiss unto them from the end of the earth: and behold, they shall come with speed swiftly." (Isaiah v. 26.) Four things are clearly predicted in this passage: First, an ensign is to be lifted up to the nations by the Lord himself; secondly, this ensign was to be lifted up, not in the country where Isaiah dwelt, but in a far country; thirdly, when this ensign should be set up, the Lord should hiss unto the nations, not from Palestine, but "from the ends of the earth," clearly indicating a message that should hiss forth from that distant country for the benefit of all nations; and lastly, a people from among these nations should "come with speed swiftly," not by the slow process of travelling to which the ancients were accustomed, but "*they shall come with speed swiftly*," indicating, no doubt, the powerful agency of steam, by which that people should be gathered from among the nations *speedily, swiftly*, unto the standard or ensign lifted up. This standard or ensign was not to be raised among Judah or Israel, but among the Gentiles, for the benefit of both Israel and Judah; for then, as Isaiah says in the foregoing quotation, both Israel and Judah will be gathered. That this standard was to be raised among the Gentiles, instead of Israel, is clearly predicted in another passage, as follows:—"Thus saith the Lord God, behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring their sons in their arms, and thy daughters shall be carried upon thy shoulders." (Isaiah xlix, 22.) That this standard or ensign was not only to be set up by the Lord God, among the Gentiles, but that it was also to be lifted up on the mountains, is also predicted by Isaiah as follows:—"All ye inhabitants of the world, and dwellers on the earth, SEE YE, WHEN HE LIFTETH UP AN ENSIGN ON THE MOUNTAINS; and when He bloweth a trumpet, hear ye. For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches. They shall be lifted together unto the fowls of the mountains, and the beasts of the earth; and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible for their beginning hitherto; a nation meted out, and trodden under foot, whose land that rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." (Isaiah xviii. 3, 5, 6, 7.) The place, then, for the lifting up of the ensign, is to be "*on the mountains*," and that too just before "*the harvest*," or the end of the wicked world, when the Lord is to destroy a certain nation under the name of the sour grape, and they are to be left unburied for the fowls and beasts to summer and winter upon them. It

will be perceived also that "*all the inhabitants of the world, and the dwellers on the earth,*" are called upon to both see and hear, when the Lord lifts up that ensign on the mountains.

Under a deep sense of the important events which await this generation, I beg of Zion to bear with me, while I repeat again the prophetic exhortation of Isaiah: "O Zion, that bringest good tidings, get thee up into the high mountain." Tarry not, lest you fall among the wicked, and are deprived of the blessings which the Lord has decreed to pour out upon Zion.

That Zion was to occupy an elevated position on the earth, is still further evident from the word of the Lord which came through Joseph the Seer, in September, 1831, saying:—"Behold, I, the Lord, have made my church, in these last days like unto a judge sitting on a HILL, or in a HIGH PLACE, to judge the nations; for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known. And even the bishop, who is a judge, and his counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, *and he shall be an Ensign unto the people*, and there shall come unto her out of every nation under heaven. And the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen." (Doctrine and Covenants, page 156.)

In this extract the Lord predicted that Zion should "be an Ensign unto the people," "sitting on a hill or in a High Place," and that she should flourish. In another revelation, given through Joseph the Seer, to James Covill, in January, 1831, the Lord says, "Thou art to labour in my vineyard, and to build my church, and to bring forth Zion, *that it may rejoice upon the HILLS and flourish.*" (Doc. and Cov., page 212.) And in March, 1831, the word of the Lord again came unto Joseph the Seer, saying, "Before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites [meaning the American Indians] shall blossom as the rose. *Zion shall flourish upon the hills, and rejoice upon the mountains*, and shall be assembled together unto the place which I have appointed." (Page 218.) Thus we see that twenty-two years ago, it was foretold in great plainness that Zion should flourish and rejoice upon the hills and mountains; when these prophecies were given, we did not know, for many years, how nor when the Lord intended to fulfill them: but fifteen years after the prediction, the Lord suffered our enemies to rise against us, and we were driven by the force of arms from these States, and were obliged to flee to the mountains for refuge; thus, in an unexpected manner, Zion is placed in her appropriate position, and is truly beginning to flourish and rejoice upon the hills and mountains, according to the predictions of Joseph the

prophet, and according to many predictions of the ancient prophes. Oh, how wonderful are the dealings of God with His people! And how marvellously does He fulfil the words of inspiration! Though the Heavens and Earth pass away, yet the word of the Lord spoken through Joseph the Seer, shall not pass away, but every jot and tittle that has not already come to pass, shall be fulfilled in its time and season.

## THE FAITH AND DOCTRINES OF THE LATTER DAY SAINTS, WITH SCRIPTURAL PROOFS.

We believe in God the eternal Father, and in his Son Jesus Christ and in the Holy Ghost.

*God.*—Gen i, 26, 27; xvii, 1. Exo xxxiii, 22, 23. Num. xii, 8. Deut. ix, 10. Ps. xi, 4. *Jesus Christ.*—Heb. i, 2 to 5; Col. i, 15, 16; ii, 9. Rom. i, 3, 4, Zech. xiv, 3, 4. Acts, i, 11. Jno. vi, 46. Isa. ix, 6. *Holy Spirit*—1 Cor. ii, 10. Jno. xiv, 26; xv, 26. Acts, ii, 17, 38, 39. (*God a Spirit* Jno. iv, 24. *Love*—1 Jno iv, 19. *Anger*—Ps. vii, 11. Isa. xi, 4. 2 Thess. i, 7, to 9.

We believe that men will be punished for their own sins, and not for Adam's transgressions.

*Man Punished for Actual Sin.*—Acts, xvii, 31. Matt. xxv, 46. Jno. v, 28, 29. Rev. xx, 12, 13.

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

*Atonement of Christ.*—1 Cor. xv, 20 to 23. Rom. v, 12 to 19. 1 Jno. i, 7 to 10. Mark xvi, 15, 16. 1 Tim. ii, 6.

We believe that these ordinances are:—1st. Faith in the Lord Jesus Christ. 2nd. Repentance. 3rd. Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Spirit. 5th. The Lord's Supper.

*Faith, Repentance, Baptism and Laying on Hands.*—Jno. iii, 14 to 18. Luke xxiv, 47. Rom. i, 16, 17; x, 14. James ii, 1, 14 to 20. Mark xvi, 16. Jno. iii, 5. Acts ii, 38; viii, 12 to 17; ix, 18, xix 1 to 6. Matt. iii, 13 to 17. Heb. vi, 1, 2. Gal iii, 27. Col. ii, 12. 1 Peter iii, 21.

*Lord's Supper.*—Matt. xxvi, 26 to 29. Acts 2, 46; xx, 7; 1 Cor. xi, 23 to 34.

We believe that men must be called of God by inspiration and by laying on of hands by those who are duly commissioned to preach the gospel and administer in the ordinances thereof.

*Called of God.*—Heb. v, 4, 10; iii, 1, 2. Exo. xxviii, 1. Rom. x, 14, 15. Mark iii, 14. Jno. xv, 16; xvii, 18. Acts xiii, 1 to 3; xiv, 23. 1 Tim. ii, 7; iv, 14. 2 Tim. i, 6. Rev. i, 6; xx, 6. Mal iii, 1 to 6. Gal i, 8.

We believe in the same organization that existed in the primitive church, viz:—apostles, prophets, pastors, teachers, evangelists, &c.

*Organization.*—1 Cor. xiii. Eph iv, 11 to 16; ii, 19 to 24; iii, 5; Acts xiii, 1.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions,

healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

*Spiritual Gifts.*—Mark xvi, 17 to 20; I Cor. xii; xiv, 1 James v, 13 to 15. 1 Thess. v, 19, 20. Jno. xiv, 12. Acts ii, 17, 18; xxi, 4, 9, 10.

We believe the word of God recorded in the Bible; we also believe the word of God recorded in the Book of Mormon, and in all other good books.

*Book of Mormon.*—Jno xxi, 25; x, 16. Acts xvii, 26, 27. Rev. xx, 12. Hos viii, 12. Eze. xx, 33 to 38. Isa xxix, 11 to 24. Ps. lxxxv, 10, 11.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many more great and important things pertaining to the kingdom of God and Messiah's second coming.

*Latter Day Revelations.*—Isa. xxviii, 10 to 13; x; xi. Acts ii, 17. Mal. iii, 1 to 4, iv. Eze. xx, 33 to 38. Matt xxiv, 30, 31. Rev. xiv, 6. Joel ii, 28 to 32. Zech. xiv. Dan. ii, 44 Eph. i, 10.

We believe in the literal Gathering of Israel, and in the restoration of the ten tribes; that Zion will be established upon the western continent, that Christ will reign personally upon the earth a thousand years, and that the earth will be renewed and receive its paradisaical glory.

*Gathering.*—Jer. xxx; xxxi; xxxiii, 3 to 8; iii, 6 to 19; Eze. xx, 33 to 38; xxxvii, 19 to 22; xxxviii; xxxix, Isa. xlix, 22 to 26; xi, 10 to 16; ii, 2, 3; xliii, 5 to 9. Zech. x, 6 to 12; xiv, Ps. i, 5. Rev. xviii, 4.

*Mount Zion.*—Ps. cii, 13 to 29; xlviii Joel ii, 32 iii. Mich. iv. Isa. lxii; li, 3 11; xviii; lx. 2 Peter iii, 7 to 13.

We believe in the literal resurrection of the body, and that the dead in Christ will rise first, and that the rest of the dead live not again until the thousand years are expired.

*Christ's Second Coming.*—1 Thess. i, 10. Jude i, 14, 15. 2 Thess. i, 7 to 10. Rev. v, 9, 10; xx. Zech. xiv, 4. Acts i, 11; iii, 20, 21. Mal. iii, 1 to 3; iv. Matt. xxiv, 30 51.

*First and Second Resurrection.*—1 Thess. iv, 14 to 18. 2 Thess. ii, 1. Isa. xxvi, 19 to 21. Eze. xxxvii, 1 to 14. Dan. xii, 1 to 3, Hos. xiii, 14. Matt. xxvii, 52, 53. Jno. v. 25 to 29. Acts xxiv, 14, 15. Rom. vi, 5; viii, 22, 23. 1 Cor. xv. Phil. iii, 20, 21, Rev. xiv, 13; xx, 4 to 6, & 12 to 15. Job xix, 23 to 27.

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience unmolested, and allow all men the same privilege, let them worship how or where they may.

We believe in being subject to kings, queens, presidents, rulers, and Magistrates, in obeying, honouring, and sustaining the law.

We believe in being honest, true, chaste, temperate, benevolent, virtuous, and upright, and in doing good to all men: indeed we may say that we follow the admonition of Paul.

We believe all things, we "hope all things," we have endured very many things, and we hope to be able to "endure all things." Every thing virtuous, lovely, praiseworthy, and of good report we seek after, looking forward to the "recompense of reward."

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# THE ZION'S WATCHMAN,

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Vol. I.

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## ADAM, OUR FATHER AND OUR GOD.

(An Extract from President Brigham Young's Sermon, delivered on April 9th, 1852.)

FROM THE “ JOURNAL OF DISCOURSES.”

ONE thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or, in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His Son Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in heaven and Jesus are. The question has been, and is often, asked who it was that begat the Son of the Virgin Mary. The infidel would have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is MICHAEL, the Archangel, the ANCIENT OF DAYS! about whom holy men have written and spoken—*He is our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, professing Christians or non-professing, must hear it, and *will*

*know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did *not* appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this: but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth, as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor on this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to night; but you have not known

what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

## A DISCOURSE.

DELIVERED BY ELDER JOHN JONES, IN THE OLD ASSEMBLY ROOM,  
KING STREET, ON SUNDAY MORNING, AUGUST 20TH.

It gives me great pleasure to appear before the bretheren at this time as upon all other occasions. I am glad that the bretheren have so generally responded to the call of President Farnham, and hope that they have come *full of Faith*. Bretheren, I know that you always pray for me, let your faith be exercised that the spirit of the Lord may rest upon me, for never did I need it more than I do upon this occasion; although I have a subject given me, I am not aware what I shall say at this any more than at other times.

He then read a portion of the 19th Chapter of Luke, 11th to 27th verses.

How far I shall keep to the text I have chosen I cannot tell, you will form the best opinion of that at the close of my address.

I will ask a question,—what is Man? It is an important question that has been asked by the learned and unlearned in all ages; but with all the wisdom and learning that this world hath attained unto, they are still unable to give a satisfactory answer to the question. The Psalmist says, that he is fearfully and wonderfully made, that he is a little lower than the angels. He not only possesses a different organization, but powers and capacities of mind, distinct, and of a far more exalted character than the animal creation around him. We can form some conception of his formation in the womb, the progress of his organization, and the developement of his nature, until the time of parturition, when he emerges forth into this lower world; we then can witness the dawn of his mental powers from their earliest manifestation until maturity, recognizing at each advancement increased strength, vigour, and capacity; to his advancement there appears no limits.

Had man an existence before he appeared in this world? According to the Bible, it appears that his spirit existed before the formation of this earth. The Lord said of Jeremiah—"Before I formed thee in the belly I knew thee." There can be no knowledge of an object without its existence, therefore the spirit of Jeremiah had an existence before the body was formed. Paul is called a chosen vessel. The Redeemed are said to be chosen or elected, the time of its being done is said to be before the foundation of the earth. Christ is called the Lamb slain from before the foundation of the earth. It would just be as impossible for God to chose them, if they had not an existence, as it would be for a person at this time to chose fruit from this table there being none upon it. It is said, that when the foundations of the earth were laid, that all the sons of God sang together, and the morning stars shouted for joy. The reason that they were

filled with joy was, that they looked forward to the time when they should be permitted to go upon it, and take a tabernacle, that they might attain unto the like power and glory as their Father. That it is possible for man to attain unto that power and glory is evident, from the saying of the Saviour, that His disciples should be one with him as he was one with the Father. From the foregoing we may conclude, that man is a God in embroy, that is, he possesses powers and capacities of mind that are susceptible of increase, even unto a fulness.

The Saviour promised the disciples that they should sit upon thrones judging the twelve tribes of Israel, "and that to him that overcometh will I grant to sit on my throne." Again.—"And he that overcometh and *keepeth my works* unto the end, to *him* will I give power over the nations." Again;—"I appoint unto you a kingdom as my Father hath appointed unto me."

Before man can attain unto the glory and power here named, he must attain unto a fulness of wisdom, knowledge, and power; much of this can only be obtained by experience. Man cannot know the sweet without the bitter, the good without the evil. The Lord said, "man is become like unto one of us to know good and evil." It is said of the Saviour, "that he is able to succour those who come unto God through him, because He had been tempted in all things like unto them," and also, "that he was perfected through suffering."

It is God who communicates these blessings and powers. He has laid down laws by conformity to which they can be obtained. As He is the source from whence they are derived, it must be evident that they cannot be obtained otherwise than by obedience to the laws laid down. Christ had to obey and enter into these privileges by the door; hear what he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He received not a fulness at first but by obedience attained unto that power, and the saints by obedience attain unto the like power; for John says,—"to as many as believed on him he gave power to become Son's of God." Knowledge is power. Man's advancement to this sphere is in proportion to his application of the knowledge given, and the knowledge given is in proportion to man's obedience, the ultimate end of which is the possession of power and authority to rule. Now to the exercise of these powers: there must be subjects and these subjects must have locality wherein to dwell, for to suppose the first to exist without the latter is absurd.

These subjects are those given to them by the Lord. Abraham will stand at the head of his posterity, because by obedience he had them sealed unto him as an everlasting inheritance. Moses stands at the head of the dispensation given unto him. Joseph will stand at the head of this dispensation. The Saviour being the first that attained unto his exaltation; He is raised by the power of the Father, and receiveth power to raise others, and thus he attains unto the power and title given unto him by the Prophet—that He was to be the "everlasting Father." Such as obey the laws the Lord hath laid down are exalted, and receive power to exalt others. It is on



account of this power to exalt others that the Lord is designated a Saviour; the Lord through Isaiah, says,—“A just God and a Saviour besides me there is none.” The Son having obeyed the Father in all things has the like power committed unto him. He said,—“As the Father hath life in himself so hath he *given* the Son to have life in himself;” in another place He saith,—“As the Father raiseth up the dead and quickneth, even so the Son quickneth whom He will;” in Revelation he saith,—“He that overcometh I will give to sit in my throne, even as I also overcame and am set down with my Father in His throne.” It is because it is through this power given unto Him by the Father, that as many of the children of Adam as are exalted obtain thereunto, that He has called the Saviour of men.

The Prophet calls those Saviours who shall attain unto the blessings of the last days; He says,—“Saviours shall come up on Mount Zion. The way in which they become Saviours, is by obeying the word, entering into the Temple and observing those ordinances for the dead which they cannot observe themselves. The Apostles in the Corinthians has given some little light on this subject in the passage—“Else what shall they do who are baptized for the dead.” That something can be done for the dead is evident from the fact that Christ went to preach to them that were in prison. Those who thus act in behalf of the dead, will stand in a like position to them as Abraham to his posterity. This power will be given unto them through the Prophet Joseph, he having received the same through Christ, with whom they shall reign as kings and priests. He (Christ) being King of Kings and Lord of Lords. Thus they will attain to be kings of righteousness, He being at their head; but they are to obtain unto a fulness, their Father's name (God) is to be written on their foreheads; they must then have a sphere in which to move as Gods, otherwise their glory would be to them no glory at all; to possess capacities and powers to organize and govern without spheres in which these may be exercised, in place of glory and happiness, it would be ignomy and misery. But that they are to have a sphere in which their capacities and powers can be fully exercised is evident from the parable read; there we find that to one was given ten cotes, to another five, to every man according to his fidelity; also from the words of Christ,—“And I appoint unto you a kingdom;” again in Revelations,—“I will give him the morning star.”

To be Gods implies the possession not only of a fulness of wisdom and knowledge but also power, power to create or organize; there must also be matter to be organized, and there must be a continued increase of systems, organized by such as attain unto this power and glory; each stands at the head of the systems over which they are respectively placed, and are the head or father's of those who inhabit them, just as Father Adam is the head of the human family.

Perhaps some one is ready to cry out, what Brother Jones, do you mean to say that Father Adam is our God? Well I will answer by asking and answering another question: What is the nature of God's

government?—It is Patriarchal? To illustrate the subject, I will refer to a family circle.—Let us suppose a father ruling his family in wisdom and goodness, every person moving in their proper places, the word of such a father is the law of government for that family. He is, as it were, a God unto them; the family attains unto maturity, then each son organizes a family for himself, and he in relation to his family stands in the like position as his father did to him; but does he here throw off the restraint of the father, by no means, for that which he saw his father do, he does; his family are governed in like manner, and by the same laws, and should he lack in anything, he would apply to his own father whose word would be the rule of action; carry the figure out to the fourth generation, and then we should have the great-grandson governing his family by the laws and counsel of the great-grandfather. If we carry this back from generation to generation, until we come to the first man, Adam, we shall then see the relation that he stands in to the human family. But says one, will not the world rise against such a doctrine, and with one voice declare it blasphemy. To this I will answer:—Was it not blasphemy to them when the Prophet declared that an angel had ministered unto him, yea, the world said that the first principles of the Gospel were blasphemy, not only so, but they said the same of the Holy Priesthood received through the ministration of Peter, James, John, of the commands to gather and to build temples. When the Lord revealed the law, through which man is exalted in the eternal world, they with one consent cried blasphemy, every principle of truth connected with salvation, will be blasphemy to the world.

Father Adam is not the only God spoken of in Scriptures, for the Apostles says,—“There be Gods many, and Lords many, but to us there is but one God the Father.” God is one eternal round.

I fancy I hear some say, you have now gone out of the Bible, for this doctrine can never be substantiated therefrom.

Well I know there are many people that will not believe anything unless it can be proved from the Bible; yet, there are many things that are true that cannot be proved from the Sacred Writings. Did Abraham and the other ancients seek proof for that which was communicated to them by the Lord or his Servants? but here again we can bring the Bible to our aid. We find that our Saviour commanded us to commence praying with the following asseveration:—“Our Father.” Christ is also called our Elder Brother. How could the one be our Father unless we had proceeded from him in the relation of children? How could Christ be our brother unless he with us had proceeded from the same Father? but it may be asked do not the Scriptures represent God as the Father of many other things besides man? I answer No! they never represent him as the Father of the animal, nor of that which we call the inanimate creation.

We also by reference to the first chapter of Genesis find, that when Adam was placed on the earth he had absolute power to rule and govern. In the 26th verse it is recorded,—“And God said, let

us make man in our own image after our own likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth over the earth." Here then is the testimony of the Bible; it does not mean anything less than is here positively stated. But it will be here objected that Adam fell and became a transgressor. In reference to this I would say, that he had an understanding in this thing; the Book of Mormon says, that Adam fell that men might be; and Paul in reference to the same subject says: "Adam was not deceived, but the woman being deceived was in the transgression."

But we find by a revelation given to the Prophet Joseph, in December, 1830, that the Lord said unto Adam,—“Behold I have forgiven thee thy transgressions in the garden of Eden;” by this he would be restored to the power and glory from which he fell. This will appear more clear from the 12th chapter of Daniel. We find there that at the time of the end, Michael shall stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book. In the 7th chapter he is called the “ancient of days,” and the description there given of him is the same as is given of God in other places. One like the Son of man comes to him and receives from him dominion, glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. That Michael the prince and the ancient of days, are the same personage is clear from that which is to accompany their appearance.

Who can the ancient of days be, but he that has the most ancient relation to time on this earth? this must be father Adam! but we are not left in doubt on this subject, for we are told in the revelations given to the Church in these days, that Adam in the Valley of Adam-ondihman blessed his posterity that were righteous, and that the Lord appeared unto them, and that they rose up and blessed Adam and called him Michael, the Prince, the Archangel. And the Lord comforted Adam and said unto him,—“I have set thee to be at the head; a multitude of nations shall come out of thee; and thou art a prince over them for ever.

Here bretheren is the truth. What are you going to do with it? have you come into the kingdom of God laying down boundaries for the revelations of the Lord! saying,—“thus far must they go and no further.” Can the Sectarians give you the same evidence for any of their systems that you have received in favour of this work? If you should doubt pray to your Father in heaven, but do not rebel against the authority of the priesthood, for I tell you, it is folly for you to pray to the Father if you reject His word, or rebel against His messengers. The power of God is with us now as it was in ancient times. The Lord afflicted the people of old for rebelling

against His authority ; in the days of Christ and his Apostles it was the same, and it will be the same in this dispensation. The only way to obtain the favour and blessings of the Lord is by faith and obedience. Truths are being made known, principles revealed, that are necessary unto salvation. The Saints know them to be truths by the spirit of the Lord given unto them through obedience. The world have not the spirit of the Lord, therefore they cannot know nor understand the things of God. May the Lord bless you all. Amen.

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THE HUE-AND-CRY ; OR, WHERE ARE THE FALSE PROPHETS AND LYING SPIRITS THAT ARE DECEIVING THE NATIONS.

(Continued from page 103).

WE now come to examine the passages in reference to the lying spirits that are to go forth to deceive the nations of the earth ; the first passage we shall refer to is in Rev. 16, 13, 14,—“ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles which go forth unto the kings of the whole earth and of the whole world, to gather them to the battle of the great day of God Almighty.”

We call the readers serious attention to the following particulars in reference to this passage :—First, they are spirits of devils or lying spirits ; Second, that they will perform miracles for accomplishing the end of their mission ; Third, their mission will be to the kings of the earth, and through them to the whole world to unite them together, and to gather them to the battle of the great day of God Almighty.

In the 14th chap. of Zech. we find a paralel passage to this, it is there recorded :—“ Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee, for I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and the women ravished, and half of the city shall go forth to captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. And His feet shall stand on that day upon the Mount of Olives, which is before Jerusalem on the east ; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a great valley ; and half the mountain shall remove towards the north and half towards the south.” That these two passages refer to the same event will be evident from the following considerations :—First, in Zechariah we find the Jews gathered, Jerusalem built as towns without walls. In Revelations there is a great city. The nations are gathered to battle ; it must be against some people not included among the nations, and against some place not implied in the term *cities of the nations*. Now what people on earth that are not included among the nations, are to obtain power in the last days (we presume no one will dispute that the passage has reference to

that period of time) to build a city against which the nations of the earth will gather to battle, save the Jews. Jerusalem on many accounts may be called the great city.

Second.—The Lord says through Zechariah, “I will gather all nations against Jerusalem.” That is, in the economy of His providence he will permit such influences to exist as shall accomplish that object. How it will be brought about is plainly told in Revelations. The agents are three unclean spirits like frogs; the objects on whom they will act are the kings of the earth, and of the whole world; the source of their influence over these kings is in their power to work miracles.

Third.—That in connexion with these events the Lord (that is the Saviour) is to appear, and that for the deliverance of His people. Zechariah says, “And his feet shall stand upon Mount Olives.” Revelations,—“Behold I come quickly.”

Fourth.—The manner in which the deliverance is to be effected. In Revelations we are told that the great City is not to fall, but that it is to be divided unto three parts; by Zechariah we are plainly told how this is to be accomplished. When the Saviour’s feet touch the Mount of Olives it shall cleave in the midst thereof, one half moving towards the north the other towards the south, intersecting Jerusalem, dividing it into two parts, one to the east the other to the west, forming a valley in the centre; that portion circumscribed within the precincts of the city form the third part, into which the distressed, afflicted, and almost hopeless Jews flee for deliverance.—“And the Lord my God shall come and all His Saints with Him,”—and Jude tells us that Enoch the seventh from Adam prophesied of the same event saying,—“Behold the Lord cometh with ten thousand of His Saints.” The end for which they were to appear was to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds which they have ungodly committed.

Fifth.—The nature of the victory or conquest that was to be effected; it was to be complete and universal. Revelations, 16 chap. 18 to 21.—“And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, \* \* \* \* \* And the cities of the nations fell, and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And the islands fled away, and the mountains were not found. And there fell upon men great hail out of heaven, every stone about the weight of a talent, and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great.” In the 19 chap. 17 to 21 verses, we read—“And I saw another angel in the sun; and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, come and gather yourself together unto the great supper of the great God; that ye may eat the flesh of **KINGS**, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond, both small and great.”

“And I saw the beast, and the *Kings* of the earth and their armies, *gathered together* to make war against him that sat upon the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him, with which he *deceived* them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: And all the fowls were filled with their flesh.

Zech. 14, chap. 12, 13, 15.—And this shall be the plague where-with the Lord will smite all the people that have fought against Jerusalem: their flesh shall consume away while she stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour and his hand shall rise up against the hand of his neighbour. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents.

Ezek. speaking of the same event in the 38, chap. 14 to 23 verses saith, Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou (Gog) not know it; and thou shalt come out of thy place out of the North parts, thou *and many people with thee*, all of them riding upon horses, a great company and a mighty army: and thou shalt come up against my people Israel, as a cloud to cover the land; *it shall be in the latter days*, and I will bring thee against my land, that the heathen may know me, when I will be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God, art thou he of whom I have spoken in old time by my servants, the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my *fury* shall come up in my *face*. For in my jealousy and in the fire of my wrath have I spoken. Surely, in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all the creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and all the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for the sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the *many people that are with him*, an overflowing rain, and great hail stone, fire and brimstone.

39, chap. 17 to 21 verses.—“And thou Son of Man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice

upon the mountains of Israel, that ye may eat flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus shall ye be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.

Revelation 14, chap. 19, 20 verses.—And the angel thrust in his sickle into the earth, and gathered the vine of the earth into the great wine press of the wrath of God. And the wine press was troden *without the city*, and the blood came out of the wine press even unto the horse bridle by the space of a thousand and six hundred furlongs.

Sixth—From the effects that are to follow the conquest. That Christ will be established and acknowledged sole King of the whole earth, and Israel permanently established in their own lands and in their own possessions.

Revelations 20, chap. 4, 6, verses.—“And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image neither had received his mark upon their foreheads, or in their hands; and they lived and *reigned* with CHRIST a thousand years. They shall be priests of God and of Christ, and shall reign with him (Christ) a *thousand years*.”

Zecl. 14, chap. 9, 10, 11 verses.—“And the Lord shall be King over all the earth; in that day their shall be one Lord, and his name one.” See Ezek. 37, 22. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin’s gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king’s wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited 16, verse.—“And it shall come to pass, that every one of all that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles, 20, and 21.—“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lords house shall be like the bowls before the altar, yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of Hosts, and all they that sacrifice shall come and take them, and see therein: and in that day there shall be no more the Cananite in the house of the LORD of Hosts.”

Ezek. 39, 21, 22 verses.—“And I will set my glory among the heathen, and the heathen shall see my judgment that I have executed, and my hand that I have laid upon them, so the house of Israel shall know that I am the LORD their God, 27 verse.—“When I have brought them again from the people, and gathered them from out of their enemy’s lands; and am sanctified in them in the sight of many nations 28.—“Then shall they know that I am the LORD their God, which I caused them to be lead into captivity among the hea-

then: but I have gathered them unto their own land, and have left *none* of them any more there; 29.—Neither will I hide my face *any more from them*: for I have poured out my spirit upon the house of Israel saith the Lord God.” See 16, chap 20, to 28. Jeremiah 31, 27, to 40.

From the foregoing remarks it must appear clear that the passage in Rev. 16, 13, and 14, has reference to the same period and events that are foretold by Zech. in the 14, chap. The question now suggests itself. Can this passage by any means be made to apply to the Elders of the church of Jesus Christ of Latter-Day Saints? We boldly answer they cannot, and defy any one by any process of tortious reasoning or otherwise to apply them to those Elders or their ministrations, and that for the following reasons. 1st, They are not lying spirits, such spirits have always in their mouths in reference to the commands of God, the mysterious yet very important sentence. It shall not be so, but the Elders of Israel say in reference to *all* God's commandments, *It shall be so*. He that believeth and is BAPTISED shall be saved. He that fleeth from Babylon, in obedience to the commandments of God, to the place of safety that He hath appointed, shall be delivered from the judgments with which Babylon will be visited, and he that does not obey these commandments *shall be destroyed*, with this corrupt and iniquitous power. 2nd The Elders or Israel view the Jews as their brethren, the children of Abraham their common father, and one of the apostles of this church (Orson Hyde) years ago was sent on a Mission to Palestine, the object of that Mission was to facilitate the gathering of his brethren of the house of Judah, to the land of their inheritance, by removing from that land the curse placed thereon by the God of their fathers. This curse was placed upon that land by the prophets of the Lord, who held the keys and powers to bless and curse, to bind and loose, and it had to be removed by one or more holding the like power and authority, for the prophet Amos, 4, chap. 7 verse, says, “Surely the Lord God will do nothing, but revealeth his secret unto his servants the prophets.”

3rd —The message of the spirits referred to is to be the kings of the earth, to unite them upon the face of the whole world, that they may exercise the power and authority with which they are vested, for gathering of their subjects against Jerusalem, to destroy it, and the portion of the house of Israel inhabiting it. But the message borne by the Elders of the church of Jesus Christ of Latter-day Saints is to all, but especially to the afflicted and oppressed; yet honest portion of mankind, to gather them to a land of blessing and liberty, where they are to dwell until Jesus Christ is revealed from heaven, when they expect to accompany him, in company with the rest of his saints for the purpose of delivering the Jews, destroying the nations, and permanently establishing the authority of Christ over the whole earth. The next passage we shall refer to, as cited by the hireling priests of the day, against the servants of the Lord, is to be found in 2 Thes. 2, 9. “Even him whose coming is after the working of Satan, with all power and signs, and lying wonders.” That there



is here a reference to the same power as that described in Rev. and in Zechariah will appear quite clear from the verse preceeding; we are there told that the Lord shall consume that wicked one whose coming is *with all power*, and signs and lying wonders; with spirit of his mouth, and the time when this is to be fully accomplished is clearly told in the sentence "and *shall destroy with the brightness of his coming*, Christ is to appear and wickedness to be destroyed at the time when He and all his Saints with him shall appear for the deliverance of the Jews, and to take vengeance upon them that know not God and *have not obeyed the Gospel*. This passage applying to the same time and events as the one in Rev., cannot be made to apply to the Elders of Israel for the reasons before mentioned.

We have clearly shown that the cry of false prophets, lying spirits that is raised against the prophet Joseph Smith, or the servants of the Lord ordained to the authority of the Holy Priesthood through him, has no foundation in truth or reason, that they are only the effusions of minds alike ignorant of Joseph Smith and the principles revealed by him, or infuriated and maddened at their own inpotency to meet the simple yet powerful truths of the Gospel; but we must now proceed to show where these false prophets and lying spirits are.

We fearlessly turn around upon these Sectarian Priests and charge them with being the false teachers and the lying spirits that have, are, and will continue to deceive the nations of the earth; and the first evidence that we shall advance in favour of this charge is, the use they make of the little monosyllable "not," so much appreciated by the devil who is the father of lies. Though the Lord has plainly said in Mark, 16 chap. 16 verse,—"**He that believeth and IS BAPTISED shall be saved.**" They say if you only believe and are *not* baptised you shall be saved, for baptism is *not* necessary unto salvation; and also when the Saviour said, "Verily, verily, I say unto thee, except a man be born of WATER and the Spirit he *cannot* enter into the Kingdom of God." He did *not* mean water; and although He has said that without it man *cannot* enter into the Kingdom of God, they say that without it man cannot enter into that kingdom. Who speaks the truth, Christ or these modern Teachers? If Christ taught truth, it must be clear that they must teach under the influence of LYING Spirits! Christ said, "That these signs should follow (*all*) them that believe." They say they shall *not*, because they are *not* needed.

The Apostle Paul says, that Apostles and Prophets are standing officers in the Church of Christ until it is perfected; they say they are *not*, and the only reason that they give to confirm their statement is, the fact that they are alike destitute of the power and authority of those officers and of gifts of the Holy Ghost. The second evidence that we shall adduce to substantiate this charge is, their correspondence, in every particular, to the prophetic description of this wicked power.

The Apostle Paul in the 11th of Romans, cautions the Gentiles, saying,—"**Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God on them which fell**

severity; but towards thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." The same Apostle has told us in 2 Thes., that the day of the Lord Jesus Christ cannot come unless there be a falling away first, and that wicked one be revealed, who works "with all deceivableness of unrighteousness in them that perish;" and 2 Tim. 3, he has given a further description of this power which is very concisely expressed in the 5th verse,— "Having a form of godliness but denying the power thereof," he calls such in another place "seducing spirit who teach doctrines of devils, (Mark the little word not before alluded to) speaking lies in hypocrisy," that is, pretending to believe the Bible, yet denying its plainest statement whether they are in the form of prophesy or commandments. The Apostle Peter has given us a good description of their standing in society. See 2 Peter, 2 chap.,—We are there told that those upon whom the lying spirits shall act are to be *Teachers*, teachers for hire; for through covetousness they will make merchandize of the people. They are to bring in damnable heresies, (what more damnable heresy can there be than to say no! when God says yes!) they are to deny the second coming of Christ with all the power and blessings that are to accompany him, scoffing at the very idea of such things. Micah, in the 3 chap., speaks of the same class of persons, and says of them—that they "judge for a reward," "teach for hire," "divine for money;" a priestcraft of Baal, which the Lord never established, and He will never acknowledge it, but has plainly told us by Peter, that although their judgment has lingered a long time, yet their damnation slumbereth not.

Great as is the power of the false teachers, mighty as their influence is, it has yet to be more fully revealed in the last days, for uniting them as the common enemies of God and His purposes on this subject; we refer the reader to an article published in the "*WATCHMAN*," headed "*The Coming Crisis*."

We have now fully established the innocence of the Servants of the Lord, of charges laid against them, and the guilt of the hireling Teachers of the Day. We now call upon them and all people to believe in God and in His Son Jesus Christ, to repent of their sins, and forsake their priestcraft, and be baptized in the name of Jesus for the remission of their sins. And we promise all who will obey the Gospel in sincerity and truth, that they shall receive the Holy Ghost, by which they will know of the doctrine that it is of God, for His promises are yea and Amen in Christ, with him there is neither variableness nor shadow of a turning.

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#### THE MORMONS IN SAN BERNARDINO.

(From the "*Daily Alta California*." )

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Among the many singular features of California, one worthy of especial notice, is the San Bernardino settlement of Mormons—genuine Latter-day Saints, who believe that Jo Smith (not John) had a direct commission from Heaven to convert the earth, and to preach the only true doctrine suited to the advanced position of our times,—and who follow his evangel as their pillar of fire by night and cloud by day, through the wilderness of life.

The persecution of the Mormons in Ohio, Missouri, and Illinois, made them wanderers. Previous to '45 they had sent forth emissaries to seek a Canaan, it being nearly plain that they could not remain

in peace in the Mississippi Valley. Some of the emissaries came to California and made a favourable report. In '47 a battalion of Mormons came with Colonel Cook to the Pacific coast, and many of them remained here. A Mormon discovered the first gold, at Sutter's Mill; and the proximity of their settlement at Utah enabled them to be among the first to reap the golden harvest. The families returned to Salt Lake, but carried back with them the fame of the fertile soil and sunny clime of the valley on the California coast. In 1851, they determined to make a settlement near San Diego, to which point they have their shortest and best road to the Pacific.

Amasa Lyman, one of the Twelve, and Elder C. C. Rich, were deputed, with the approval of Brigham Young, to choose the new home of five hundred immigrants; and they purchased the San Bernardino Ranch, (on the San Diego and Salt Lake road,) with cattle, horses, &c., for 70,000 Dollars. In the fall of 1851 the immigrants arrived, fenced in a lot of 2000 acres, built a fort for protection against the Indians, put in their grain, and built houses. The large enclosure was not common property, but each person had his share to sow and reap. There were some difficulties, quarrels among the congregation, as well as want and trials, during the first year, but the settlement prospered, as every Mormon settlement has. Roads were made: houses, grist mills and saw mills were built; new immigrants arrived; and in '52, before the colony was a year old, they sent flour to the San Francisco market, and made large purchases of San Francisco merchandise.

The present population is something more than a thousand, and it promises to increase. In no portion of the State is there a more busy or thriving settlement, or one which, in proportion to number, is working more effectively.

They promise that San Bernardino shall be the most beautiful city of California; and to judge by their beginning, and what they have done elsewhere, their promise will be kept.

By the last Legislature, San Bernardino was constituted a separate county, and thus the Mormons have a little government of their own. Jefferson Hunt has been elected as their representative in the next Legislature. Their nominal spiritual leader is their Bishop, Crosby, but Rich is perhaps more influential.

Their valley is an exceedingly beautiful place, with great natural advantages. It is about thirty miles long, by east and west, and fifteen miles wide, by north and south. On the east is the San Bernardino mountain, which rises almost to the region of perpetual snow, and from the foot hills of which numerous and beautiful springs flow. Besides a multitude of springs, the valley is watered by the Santa Anna river. About sixty miles to the southwest is the coast—Los Angeles being sixty miles, San Pedro seventy-five miles, and San Diego eighty miles distant.

San Diego is intended to be the principal trading point for the settlement. The distance from Salt Lake City is about eight hundred miles in a southwest direction. The road is good, considerably better than any other from Bear River Valley to the Pacific. The greater part of the way there is plenty of water and grass; and in some places there is good timber.

The Saints have already awakened to the importance of a railroad—to the construction of which the route is favourable; and if once the leaders declare it must be made, then it will be made; and it is not improbable that it will be the first finished portion of the Pacific Railroad.

The Mormons are generally looked upon as good neighbours, and are considered as upright and moral as the majority of the citizens of California. Little is said of the polygamic doctrines; and for the sake of peace they will probably not introduce the practice into the State. Our State is fortunately free from the prejudices and hate against the Mormons, which prevailed in the Mississippi valley—and it is to be hoped that it will continue so.

Their doctrines will command no great reverence; but they are not to be overthrown by persecution or ridicule.

It is worthy of notice, that the discoverer of gold, the first farmer, and the wealthiest man in California, are or were all Mormons.

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## GENERAL INTELLIGENCE.

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The work of the Lord is rolling forth throughout the Colony, and it is exciting much opposition especially on the part of the Clergy. In Sydney the bitterness of their feeling is peculiarly manifested in their counsel to their flock, whose fleece they are in fear of losing. Tracts are circulated mis-representing the principles of truth; visitors go abroad impugning the moral standing of the Saints. Priests rise up and lecture against the revelations of God, being inspired by the lying spirits that are deceiving the nations of the earth; they pour forth their ebullitions with a rancour and bitterness of soul paralleled only in the history of that corrupt and abominable power, the Church of Rome, who is the whore of all the earth and the mother of harlots; that is, the mother of the Protesting and Dissenting Churches.

One of the Rev. Gentlemen, Dr. Fullerton, at the close of his Lecture on Mormonism, counselled those present to "Have nothing to do with Mormons, shun them as your deadliest enemies, burn their books;" there was another sentence added but delivered in so low a tone that we could not distinctly hear it. We often ask ourselves the question in reference to this sentence—What was it?—

And burn the Mormons to! That the like counsel to this is going round the congregations of this Colony we are persuaded, and its influence upon the public mind has begun to be manifested; in one instance a number of these slaves of the hirelings rushed in upon a brother, and assaulted him in the most brutal manner, without the least provocation, he has since been told that it served him right, because he was not of the right faith, but was a Pagan. And the President of the Sydney Branch was brutally assaulted by four ruthless ruffians, who on the 2nd instant, rushed upon him with all the ferocity of fiends just let loose.

The Half-yearly Conference of the Church will be held on Sunday, October 1st, in the Assembly Rooms, King-street, Sydney; the Saints adjacent to this place are invited to attend.

We have received advices from the G. S. L., they come to hand too late for our present issue, we shall give a fuller account in our next. We will here inform our readers that Jedediah M. Grant has succeeded President Willard Richards, deceased.

Franklin D. Richards, one of the Twelve Apostles, has again resumed his office as President of the Mission to the British Isles, and Editor of "THE STAR;" and all communications to the Office in Liverpool, are in future to be addressed to F. D. Richards.

We have received through "THE STAR," the Eleventh General Epistle of the First Presidency, we shall give extracts in our next.

We have just received information of the safe arrival of the company that left here March 22nd, at San Pedro.

### LINES

ON THE DEATH OF ELDER WILLARD RICHARDS, OF THE FIRST PRECEDENCY.

WE sigh for the Herald that's now gone away,  
To brave Joseph and Hyrum dear;  
From Brigham and Heber, the stars of the day,  
To commune with the heavenly seer.

With dazzling lustre he shone in storey,  
Within the valleys of the west;  
He's gone with his robes and pass-words of glory,  
To enter the joys of his rest.

Now angelic daughters of Ephraim's race,  
Let Willard's laurels dry your tears  
Until he does come back for your release,  
That you may move in higher spheres.

He's gone to the realms of endless fame,  
Where kings and queens do not sever;  
When Shiloh and Joseph shall come back again,  
Then Willard's exalted for ever. JOHN M'CARTHY

Price Sixpence.

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,  
IN SYDNEY.

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"HE THAT READETH LET HIM UNDERSTAND."

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Nos. 20—21.

SATURDAY, OCTOBER, 14, 1854.

Vol. I.

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## AN EPISTLE OF THE PRESIDENCY OF THE AUSTRALIAN MISSION.

TO THE SAINTS IN AUSTRALASIA, GREETING:

Beloved Brethren, it is now eighteen months since we took upon us the Presidency of the mission to Australasia, having been appointed to that power, by the authorities in Zion.

The peculiar message that we brought, (the marriage law of the new and everlasting covenant,) was the source of great difficulties and some degree of opposition, but by the spirit of the Lord we have been enabled to regulate the teaching and instructions relative to that law, and the high and holy principles upon which it is founded, according to the capacities of the Saints, and the degree of their faith; and in every instance where our counsel has been obeyed, the Saints have stood faithful, and they have received light and intelligence upon those principles until their prejudices have been allayed and they established in the truth.

For this and other kindred objects the "Zion's Watchman" was issued, and we feel thankful to our Heavenly Father, that in no very small degree it has accomplished that end. Its influence has been felt, not only among the Saints, but also throughout every ramification of society, for being widely and gratuitously circulated, it has thus been read by all classes in these colonies, and has thus been instrumental of much good.

The gratuitous circulation of the "Watchman," and the heavy expenses under which it is published, has caused us to struggle under great pecuniary difficulties. We thank such of the Saints, as have rendered us assistance in bearing its expenses, and pray that our Heavenly Father may bless and prosper them: such as have not assisted, we exhort to greater faithfulness and diligence in obeying counsel; we say to all Saints, lay aside all selfish feelings and worldly-mindedness, and freely contribute of your substance for the rolling forth of the work of the Lord, and we say unto you, in the name of the Lord, that inasmuch as you shall obey our counsel, you shall be blessed spiritually and temporally, and that to your own astonishment.

Our counsel to all the Elders in these colonies is, to preach the first principles of the gospel in all simplicity, walking before the Lord with a meek and humble spirit, enforcing the principles you preach, by a pure and holy life. Watch and pray lest you be entangled in the wiles of the adversary, and do that which will bring reproach on the work of the Lord, and disgrace you, before him and His servants. Let all be subject to the counsel of those set

over them, and the Lord shall bless your labors, provide for your wants, and cause your hearts to rejoice and be glad.

To the Saints we say, constantly bear in mind your high and holy calling, lay aside all trifling and bickerings, let every family be set in order; go not out of your dwellings in the morning, nor lay yourselves down at night, without commending yourselves and families into the hands of the Lord. Sustain by your faith and prayers the Authorities of the Church in your midst, yielding a ready obedience to their counsel, and the Lord will bless you with His spirit.

To the poor Saints we say, lay aside every degree of extravagance, let your wants be few and simple, and only such as are necessary; let everything be managed with economy and prudence, laying aside all you can for gathering; if you are faithful and diligent in doing your part, the Lord will do His, and you will be gathered;—bear in mind that it is the faithful Saints that the Lord will gather.

Let all the Saints in the colonies, excepting the American Elders, and such as shall receive private counsel to act otherwise, prepare to flee to Zion. Let all whose circumstances will permit commence to arrange their affairs, so that they may be ready to go in the next company, which will leave about April next. Our counsel is that all who can do so, should gather up at that time;—let the Saints obey this counsel and they shall be blessed. We would remind them that the time is very short when the difficulties in the way of gathering will be much greater than at present; for there is a day of darkness, trouble, and affliction hovering over these lands.

It makes our hearts rejoice to learn of the prosperity of the work of the Lord throughout the land; new fields of labor are opening calls for preaching from different places; it is strictly true in reference to the work in these colonies that the harvest is great and the laborers few; and we pray that the Lord may raise up more laborers.

We were, during the first twelve months, materially aided in rolling forth the work, and in ruling and guiding the Church in these lands, by the wisdom, zeal, energy and perseverance of Elder W. Hyde, who was appointed first counsellor by the Authorities in Zion, who in consequence of ill-health returned home in April last, Elder J. W. Fleming succeeded him, Elder B. Frost taking the place of the second counsellor.

We hope continually to possess the confidence and prayers of the Saints, that we may with an undeviating integrity of purpose, do the will of the Lord, and that whilst we are in the world, we may be kept from the evil thereof, so that we may be constantly clothed upon with His spirit, and be qualified on all occasions to do the work that He hath given unto us. May peace, love, and union greatly prevail, and the salvation of Israel's God attend His Saints in these lands. Amen.

AUGUSTUS FARNHAM,  
JOSEPH W. FLEMING,  
BURR FROST.

THE HALF-YEARLY CONFERENCE OF THE CHURCH OF  
JESUS CHRIST, OF LATTER-DAY SAINTS, HELD IN  
THE OLD ASSEMBLY ROOMS, KING STREET, SYDNEY,  
SUNDAY, OCTOBER 1st, 1854.

PRESENT—

Elder Augustus Farnham, President of the Australasian Mission.

seek and  
ably life.  
and do  
ace you,  
those as

Elder Josiah W. Fleming, his first counsellor.

Travelling Elders, James Graham, John S. Eldridge, John M'Carthy, William Cooke.

Sydney Branch, John Jones, President, and William Robb and Robert Evans his counsellors.

Hunters River, John Penfold.

The Services were opened with a prelude on the Harmonian, by Professor Nixor, late from London. When the 103rd Hymn was sung.

"Come Holy Spirit Heavenly dove;" Prayer by Elder J. W. Fleming.

Sung "Awake ye that slumber arise from the dust."

Elder John Jones then declared the Meeting opened for the transaction of business, when it was moved, seconded and carried, that Elder Jones be the clerk of the conference.

It was moved, seconded and carried, that Elder Augustus Farnham preside at this conference.

It was then moved, seconded and carried, that Elder J. Jones be received and sustained as President of the Sydney Branch, and W. Robb and R. Evans as his counsellors.

It was moved, seconded and carried, that we receive and sustain Elder A. Farnham as President of the Australian Mission, and J. W. Fleming and B. Frost as his counsellors.

The President then said that there had been some deaths among the authorities of the church in Zion, and it was not positively known who had succeeded to the vacancies thus made, therefore the receiving and sustaining all the authorities of the Church, will be embraced in one resolution.

It was then moved, seconded and carried, that we receive and sustain Brigham Young as President of the Church of Jesus Christ throughout the world, and as our Prophet, Seer and Revelator in Israel, also that we receive and sustain his counsel, and all the authorities of the Church in Zion and throughout the world.

The President next called for the report of the travelling Elders :

Elder J. W. Fleming rose and said that he had been travelling in company with J. S. Eldridge, immediately after last conference we proceeded up the S. W. section, visiting Penant Hills, Windsor, Richmond, Pitt Town, calling at Camden, where we baptized one, after which we returned to Sydney, when after spending half a day, we proceeded to the Hunters River. We have since then been travelling in that section, visiting Newcastle, Maitland, Hunter's River district, Clarence Town, Allen River, preaching at each of these places.

We found in that section 42 members, all in good standing save one; we have also baptized 24, the total number of members are 66.

The work of the Lord in that section is prosperous, prospects are good, for many are believing, calls are being made for preaching, even from the head of the Allen River. The Lord has blessed us, the way has opened up before us, our ministrations have not failed in one instance, and we have not lacked for anything.

Elder James Graham being called upon, said, Beloved brethren and friends, I am glad of the privilege of standing before you, have been travelling in the district of the Five Islands, before brother M'Carthy left, we baptized two, since then, there has been three more baptized, several others are believing. It seems that the Lord has set his hand to do a work in that place, and I am helping him all I can.

Elder John M'Carthy being called, said, that he had been travelling in the

district of the Five Islands, but found that field too narrow for two men to travel in, so I returned to Sydney, through Liverpool, Smithfield, Parramatta, preaching at each place, but the people are very dark, not disposed to receive the truth. Since then I have been travelling, visiting different persons, especially the clergy, leaving with them pamphlets on the doctrines of church, have also been visiting and preaching at North Shore, where I have baptized two, they appear to be good Saints, and are present with us, there are others there who will obey the gospel.

Elder W. Cooke being called, said, it is with peculiar feelings that I stand before you to represent the Victoria conference.

This I do at the request of Elder Frost the President of that conference, there has been 22 baptisms since last report. There are five Branches containing 51 members, Seventy, 1 High Priest, 5 elders, 2 priests, 1 teacher. It is 15 months since I arrived here from California, and was baptized for the remission of my sins, and having received the Holy Ghost, by the laying on of hands I was enabled on the following Sunday to testify to the truth of this work, I was ordained an Elder and sent forth to preach the gospel, I proceeded to Melbourne where I found Elder Frost who was, and is doing his utmost to spread the work ; he has peculiar difficulties to contend with, more so perhaps than you have here, for the reason that the love of money has greater influence there than here, and it is also a younger colony, which causes the population to be more scattered, so that there are greater difficulties in the way of the saints gathering together, and of transit from one place to another, here you may jump into a coach or steamboat and visit the different fields of labour, while if he wants to visit any of the branches there, he must put his swag on his back and tramp it on foot. Before I came away there was a conference held at Castlemaine, but on account of these obstacles many could not attend ; yet the work of the Lord is rolling forth, President Frost sent Elder M'Knight to the new diggings to see if any opening could be made there, he returned and Elder Simons has been appointed on a mission to the Avoca diggings.

Elder Cooke also stated that a letter had been received from Elder Paul, Smith, who is labouring at Geelong, which shewed that he was gaining influence amongst that people, had hired the Masonic Hall to preach in, and was doing all he could to lay before them the principles of eternal life and salvation.

The President rose and said that he had received a letter from Adelaide, the news from that place was cheering, for the Lord was blessing his servants with much of His spirit, there had been a public discussion on the principles of the gospel, the question being put to the vote at the close of the meeting the decision was given in favour of the Elders. They had just concluded a conference at which several were called to the Holy priesthood, and new fields of labour appointed. There had been 19 baptized during the last quarter, there was in that conference 1 seventy, 1 H. P., 2 Elders, 3 Priests, 2 Teachers, 45 members, total 54.

We see, that the work does not take very deep hold in the cities, as it is here, so we find it to be in Melbourne and Adelaide, the increase is principally in the country districts, where the people are less priestridden, we find that in the various fields of labour there has been 72 baptized during the past quarter, and information has been received of several families that are waiting to be baptized, there are also some ready in this city.

The President then called upon the clerk to read the following letters received from Elder William Hyde. He also stated that he had received a letter from Mr. Pond, owner of the Julia Ann, which would appear in the columns of the Watchman.



## Original Correspondence.

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San Pedro, June 12th, 1854.

BELOVED PRESIDENT FARNHAM,

I improve the first opportunity of informing you of our passage and safe arrival in this place, on board the barque "Julia Ann." We sailed from Newcastle, as you are aware, on the 22nd of March; the breeze on our setting off was excellent, and for several days our speed was at the rate of ten knots per hour; at first there was considerable sickness among the passengers, as was to be expected; but this, as also the measles, which were with us when we started, soon wore away. On the 29th Sister Allen gave birth to a son, and all got along well. We had then a strong breeze which continued to increase, and by the 5th, 6th and 7th augmented to a gale, and our way was on the mountain wave, but our gallant barque bore us proudly and safely over it. Sister Allen, who had taken a slight cold, was by my advice taken into the cabin, where she was faithfully watched over for a week, when she thought herself able to return to her own room, and was permitted to do so. On the 16th of April we put into Huaniea, an Island of the Society group, about thirty leagues westward of Ota'hita, our object was to take in a fresh supply of water. The heat of the sun was intense, and had a great effect upon Sister Allen. On the 17th, at twelve o'clock, she was found running very low, and so sudden was her relapse, that at sunset her life was despaired off; on the 18th, at nine o'clock, she died, or rather fell asleep, as it appeared to those who were watching over her. She was buried in a respectable manner, at twelve o'clock, the 19th, I delivered a short discourse on the occasion, the scene was truly impressive, and every possible respect was shown by the officers and all on board, as soon as the funeral service was over, we again hoisted sail and put to sea, all in as good spirits as could be expected under existing circumstances. We had preaching every sabbath, and prayers every night and morning, and felt that the Lord was with us. On the 9th of May we came in view of two or three of the Sandwich Islands, and on the 10th were alongside Owhyhee, and sent a boat to the shore for a supply of fresh provisions, while there, I learned that Brothers Cannon and Snider were on the Island, but I had no opportunity of getting any particular news, I left a letter for them, and a few numbers of the "Zion's Watchman," after a detention at that place of about twenty-four hours, we again pursued our course to the best advantage the wind would permit. The north-east trades continued up to their highest latitude, at which point we came in contact with adverse winds, which drove us to the north and west, to Latitude 43, Longitude 164, our place of destination being in Latitude 33, Longitude 118, after reaching the above named point, the wind turned in our favour, and we again began to near our anxiously wished for port of destination. You will see by dates that the first part of our passage was performed in excellent time, and the last half does not change my views of the sailing qualities of the vessel, as no vessel can make a speedy passage with the wind dead a head, as before stated, our meetings were kept up every sabbath, and generally once or twice during the week, and what is gratifying to me, some three or four who never before heard the gospel, have become fully convinced of its truth, amongst whom is the first mate. The officers generally, I have shown us every kindness I could reasonably look for. The saints as a general thing have been quick to listen to my instructions, for which my soul feels to bless them. Sisters Staply and Bryant have lately remarked to me, they were

told before leaving Australia, they would not be able to endure the fatigues of the journey, but they could not see but they enjoyed as good health, and were just as happy on the vessel as when at home, and much more so in anticipation of soon being numbered with the saints in Zion.

Relative to the return of the vessel to Sydney, Mr. Pond is still of opinion, he will perform the trip in seven months from the time we sailed, and should there be a company of saints in readiness, I do not think the chances will be very frequent for finding a vessel on this trade, where the same number of passengers can be accommodated. I have written this on board the vessel, and have no particular news, save such as relates to our voyage, my health has been improving during the entire passage, and if ever a person was truly grateful, I think I am. Mr. Pond will be either the bearer of this, or forward it to you, from San Francisco. The saints all unite with me in love to you, and all those they have left behind; Sisters Lilly and, George who sailed from Sydney, are well. Don't forget my kind regard to all the brethren of the Mission, and may the Lord whose servant you are, bless you and all the saints, with much of his spirit, and with every desirable favour, is the sincerest desire of your ever faithful friend and brother in the cause of truth,

WILLIAM HYDE.

P.S.—I have just been on shore and find by a letter left for me that Elder C. C. Rich has just left here on his way from San Francisco for San Bernadino, that he had got the news in San Francisco of this company's being on the way, and has left directions for our course of proceedings, all of which is truly satisfactory to us. All is well in San Bernadino, heavy crops coming in, saints gathering from the upper country, &c.

San Francisco, July 7, 1854.

ELDER AUGUSTUS FARNHAM,

Dear Sir,

I send by the "Fanny Major" a letter placed in my hands by your friend and brother William Hyde: doubtless he has given you particulars of our voyage, which was a protracted and tedious one. We arrived at Husinea, one of the Society Islands, in 22½ days, the quickest trip on record; but barnacles and grass there gathered on the bottom of the vessel, which affected her speed very materially. We had a succession of head winds for some fifty days. I shall take in a cargo of timber and return at once to Sydney, and should be glad then to make another passenger engagement with you, and do hope that another trip may prove more expeditious and successful than our last. I hope to be with you about 1st of October.

Yours, very respectfully,

B. F. POND.

The President said he was glad that, with the exception of Sister Allen, the company had arrived safe at San Pedro, you are well aware, that the papers are continually teeming with reports against the Saints, false and slanderous reports were circulated in reference to that company; but I know that if Mr. Pond, the owner of the "Julia Ann," and Captain Davis, and the Parser were here, they would each certify, as they did at the time of departure, that they never saw business more correctly and expeditiously transacted, than was the business pertaining to the shipment of that company, and they also stated that they never saw a company that were so easy to be

governed, by the voice of one man as that company of Saints were, who, they remarked, were always ready to hear and obey my counsel, and I never transacted business with three persons, who conducted themselves so gentlemanly as did the three here alluded to, and by reference to the letter just read it will be seen that they maintained that character throughout their dealing with the Saints. The same order is observed every where by the Saints when they gather, for they act according to the order given by revelation.

The Saints can read and understand that order. It is our business to do every thing correctly according to its requirements. It rejoices me much to hear of their safe arrival and of the kind treatment they received from the officers of the vessel, she is daily expected in Port, when I shall endeavour to contract for her return in April next to take another company, and if the company should be too numerous for the Julia Ann I shall endeavour to arrange with the same owner for a larger vessel.

There is likely to be a great change here in reference to gathering, for I have received letters from Melbourne, Adelaide, and the Cape of Good Hope, seeking counsel on this subject, and if it should appear, when all things are duly considered, that it will be cheaper and better to sail from this port; then this place will become the point from which the Saints in these places will proceed across the Pacific. This would cause the gathering to possess a deeper and more important interest to this place.

In the Great Salt Lake movements are very peculiar at this time, more so than at any other, 90 brethren have been called to go on missions among the Lamanites, they are also establishing different branches as gathering places, one near St. Louis, in Missouri, the great mobocratic state, another in Ohio a short distance from the Kirtland Temple, another in St. Jose, California Missionaries are being sent to find an Island to which the Islanders can flee from tyranny, which they can possess and have their own laws to govern them.

The work is rolling forth with greater power and influence than ever.

There is something remarkable about to take place, when the servants of the Lord are sent to those places where the gospel was first preached, and where it was rejected, according to the scriptures there must be a binding up of the law and a sealing up of the testimony, yes there is something remarkable at hand, when the gospel is sent among the Lamanites who have a tradition of the book of Mormon, that book, that the learned look upon with so much indifference and esteem as a novel. When that people know that it is the good book that belonged to them, (their fathers) and which has been so long lost, their confidence in it will be strong; then will this work roll forth with greater power and will continue to increase in power until truth and righteousness are established.

It is intended to appoint a mission to New Zealand. It belongs to me to open the gospel in that place, Elder William Cooke will accompany me. I feel a great interest in that mission. The Lord has many chosen ones on those Islands, the gospel must be preached to all, the world has to be warned, otherwise it cannot be condemned. This mission has got to be sustained and furnished with means, my desire is to do the work of God not to gratify my own feelings. This mission has presented itself before me with deep interest from the first, but I have never until now, seen my way clear in reference to it.

When the Lord calls I must obey.

It was moved, and seconded and carried, that the mission to New Zealand, be sustained and furnished with means.

The President next presented the Hunters River District, and said that the Saints there were scattered, and were not organized. It was necessary that they should be organized and have a president to watch over them.

It was moved, seconded and carried, that Elder John Penfold be the President of the Hunter's River Branch, also that brother Jesse C. Penfold be called to the office of an Elder to assist the president, and that brother G. Hunter be the Priest of said branch.

Sang the 5th Hymn,—“Great is the Lord it is good to praise.”

Benediction by Elder J. Jones.

Meeting adjourned until 3 p. m.

Conference met pursuant to adjournment.

Meeting opened by singing the 32nd Hymn, “Jesus, from whom all blessings flow.”

Prayer by Elder J. Graham.

The President administered the sacrament, and addressed the Saints on the necessity of unity, charity, obedience, in all things, showing that it was the love of the truth that sustained the Saints, and gave them power over the devil, also that the Melchisedec Priesthood was the power of God, by it we should be perfected through suffering, until we receive a celestial glory.

Sang the 84th Hymn, “Come sound his praise abroad.”

The President then gave counsel for all the Saints in Australia except the American Elders to prepare themselves according to the word of the Lord, to leave this land for the land of Zion, about April next. He then called upon Elder J. Jones to address the meeting. Sang the 173rd Hymn, “In ancient days men feared the Lord.”

It was moved, seconded and carried, that brother Joseph Ridges be called to the office of an Elder, and brother Enoch Gurr to that of a Priest. Benediction by President Farnham, adjourned until 7 p. m.

Conference 7 p. m. met pursuant to adjournment, meeting opened by singing 21st Hymn, “God moves in a mysterious way,” &c.

Prayer by Elder J. Jones, Sang 63rd Hymn, “Happy is the man who hears instruction's warning voice.” Elder J. Graham addressed the meeting. Sang the 54th Hymn, “Praise ye the Lord 'tis good to raise,” Benediction by Elder J. W. Fleming, adjourned until Monday morning at  $\frac{1}{2}$  past 10 o'clock A. M.

Monday morning, Conference met at the office 103, Parramatta-street.

Meeting opened by prayer, by Elder J. W. Eldridge. The Saints were addressed by several Elders, during which much instruction and counsel was given, and we were greatly blessed by the influence of the spirit of the Lord.

A council of male members was called for the evening, Benediction by Elder J. W. Fleming at  $\frac{1}{2}$  past 7 p. m.

Meeting opened by prayer, by Elder J. Graham.

The meeting was addressed by the President and Elders, Fleming and Jones, after which brothers Joseph Ridge and Jesse C. Penfold were ordained to the Elders office, E. Gurr to that of a Priest, and brother Peter Penfold to the office of a Teacher, for the Hunter's River Branch, Benediction by Elder J. Jones, Meeting adjourned until  $\frac{1}{2}$  past 7, Tuesday evening.

Meeting opened by singing.

Prayer by Elder J. W. Fleming, after which a hymn was sung.

At the request of the President, the Clerk laid before the brethren, the subject of the Perpetual Emigration Fund, the President following him on the same subject, the meeting was also addressed by Elder J. W. Fleming.

It was then moved, seconded and carried, that the conference adjourn to the first Sunday in January, 1855; Benediction by the President.

J. JONES, CLERK,

A. FARNHAM, PRESIDENT.

## ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH GREETING.

(From the "*Deseret News*," April 13.)

BELOVED BRETHREN,—Ever feeling a deep and abiding interest in the prosperity of Zion, and the advancement of our Redeemer's Kingdom upon the earth, and being also desirous of benefiting, cheering, and consoling the Saints in their warfare against the machinations of Satan, and the power of the adversary, we feel to dedicate unto you, a short time in delineating a few items of the history of the past, our general warfare, intentions, desires, &c., for your edification and instruction.

Since our last General Epistle, we have received intelligence of the general success and spread of the Gospel of Christ, with few exceptions, wherever it has been preached; which is cheering to our souls, and causes our hearts to rejoice in the goodness of God towards our fellow men, by inclining the honest in heart among the nations of the earth, unto the truth as it is in Christ Jesus.

Prosperity has generally characterized all our efforts, both at home and abroad; and the work is making rapid progress throughout the earth. The Lord has opened the way before the Elders in foreign countries, and upon the islands of the sea, in the most remarkable manner. No mission has been appointed, but the Elders appointed to go have been able to reach their destination with little or no delay; and in all, except Prussia and the West India Islands, been permitted to remain and promulgate the Gospel in its fulness.

Brothers Hosea Stout, James Lewis, and Chapman Duncan, returned from the China mission, after having arrived at Hong Kong, and without effecting any impression, or establishing the standard of truth in that mighty empire. This was owing to the disturbed state of the country, which hindered them penetrating the interior, and acquainting themselves with the manners, customs, and in some degree the language of the people.

In the Sandwich Islands, under the superintendence of Elders Philip B. Lewis, George Q. Cannon, B. F. Johnson, and others, the work has been eminently successful. By advices received from brothers Lewis and Cannon, dated Honolulu, November 20th, 1853, we learn that over three thousand had been baptized; and that native Elders

were engaged, heart and hand, in publishing the glad tidings which are unto all people. The Mission, it is expected, will establish a press, and publish in the native language, the Book of Mormon being translated and ready for publication.

In the Society group, persecution has continued to rage against the Saints, insomuch that communication has measurably been cut off, the American Elders having been obliged to leave; they are, however endeavouring to again open communication with the natives, many of whom, notwithstanding their persecution, continued, at last advices, to teach as well as practice those principles of life and salvation which they had formerly received from Elders Pratt and Grouard and others, who had been sent among them. The brethren are exploring to find an island where they can gather together and live in peace with each other, free from the pernicious influences that so unhappily pervades them, in all their intercourse with foreigners, in their present locations.

The Calcutta mission, under the superintendency of Elder N. V. Jones, has been wonderfully preserved from the pestilence and tempests peculiar to that region, while passing from place to place, in the discharge of their various duties. The Elders have visited, from this point, Ava, in the Burman Empire, Dinapore, Chinsurah, Madras, and Ceylon, and it is expected that brothers Ludington and Savage are now at Siam. Elders Findlay, West, and Dewey are at Bombay, and Elder Willis has been labouring in the Northern Provinces of India.

Elder Jesse Haven was, at last advices, at Cape Town, where he had made a small beginning with good prospects.

In Europe the Missions have all been successful, with the exception of the Prussian. In Germany, France, and Italy, the work is slowly but surely progressing. The Book of Mormon has been translated and published in the Welsh, German, French, Italian, and Dutch languages. No death among the foreign mission has been heard of except that of Willard Snow, who died on board of ship, sailing from Copenhagen to Hull, on the 25th of August, 1853.

The Elders appointed to go to the West India Islands, remained there but a short time, as their presence seemed to be regarded in rather an unfavourable light by the authorities. They, together with those appointed to British Guiana, sailed for the United States, where with the exception of Elijah Thomas, who returned last fall, they have been labouring.

Elder Orson Pratt is still at the City of Washington, publishing the "Seer," but will return this season; as also will Elder S. W. Richards, now presiding in Great Britain, and H. S. Eldridge, President at St. Louis.

Elders Lyman and Rich are still at San Bernardino, presiding over that Stake, which is said to be in a flourishing condition. The remainder of the Twelve Apostles have been laboring, since our last, in this territory, through the various settlements, as duty seemed to require.

On the 15th of November, a company raised by brother Orson Hyde left for Green River County, and have settled on Smith's Fork at a place they call Fort Supply. The settlement consists of about one hundred efficient men.

There have also been considerable accessions to the various settlements south, in accordance with the instructions given at last Conference.

On the 16th of October, the main company of Saints, emigrating by the aid of the Perpetual Emigrating Fund company, arrived in good health, having accomplished the journey across the plains without accident, or any material loss, except cattle.

On the 25th of the same month, the Valley of the great Salt Lake was covered with snow, but the weather continued mild thereafter, until about the 10th of January, since when, until about the 18th of March, we have had pretty constant cold or stormy weather—the thermometer at times ranging nineteen degrees below Zero.

On the 8th of November, Captain Morris, with his command, and the remainder of the lamented Captain Gunnison's Pacific Railroad Exploring party, arrived in this city; since when they have remained here waiting for orders, and for the season to open, until the 4th day of April, when they left to resume their explorations.

During the winter, common schools have been taught in the various wards; also, evening schools for lectures, and the acquisition of various languages. Elder P. P. Pratt has taught the Spanish, D. B. Huntington the Utah and Shoshone dialects; he has also published a form or dictionary of a collection of Indian words and phrases, in each of those languages, for the benefit of the young learner. There have been regular meetings in all the Wards and Quorums, which have been very regularly attended.

The Regency have formed a new Alphabet, which it is expected will prove highly beneficial, in acquiring the English language, to foreigners, as well as the youth of our country. We recommend it to the favourable consideration of the people, and desire that all of our teachers and instructors will introduce it in their schools and to their classes. The Orthography of the English language needs reforming—a word to the wise is sufficient.

On the 5th February, the Seventies held their quarterly Conference, in the Social Hall, which, although the weather was very stormy, was well attended, and continued two days. During this meeting, three new Quorums were organized—the 37th, 38th, and 39th.

The Wall around the Temple Block has advanced considerably since our last Epistle; the stone and adobie work, except the coping and gates, being completed on two and a half sides.

The City Wall is also fast progressing, and it is expected will be finished the present season. Many of the settlements have secured themselves by fortifying in; but much remains to be done. It is desirable, and we urge it upon all the Saints, to not cease their vigilance, nor their exertions, until their defences are completed. Although the

Indians are quiet, and have been for several months, yet we have no assurance that they will remain so; it therefore becomes necessary for your temporal salvation and the quiet of the territory, that you should be prepared for any emergency that may arise.

We tell all the Saints in the valleys of the mountains, in the name of Israel's God, if you do not better observe the counsel which is given, and comply with the requirements of your leaders, you will suffer loss, the natural consequence of disobedience. The Lord will have a people who will do His bidding, who will comply with His reasonable requirements. If not willingly, they may expect to be chastised; for the Lord is not to be trifled with after pouring out His blessings of intelligence in floods of light by revelation of principles pure and holy, of deliverance from oppression and mobocracy, and unequalled prosperity in peace and quietness.

From henceforth let one and all go forth with one accord and build their forts, wall in their cities and villages, herd and guard their cattle and other property and keep their guns and ammunition in good order and convenience, ready for instant use; and then, when thus prepared and ready at all points to ward off danger, to defend yourselves, and continually guarded against surprise, and you meet the Indians, treat them civilly, friendly; endeavour to get speech with and treat with them in a friendly manner; seek to gain their good will, and induce them from their hostility, their savage and warlike feelings, their propensities for theft, shedding of blood, and plunder, and to follow the pursuits of peace and civilization. They, as well as ourselves and all others, are in the hands of God. Let us do our duty, and all will be well. Let us also exert ourselves to save Israel, not destroy them, for the promises concerning them will be fulfilled.

On the 12th of December the Legislative Assembly of Utah Territory organized in the State House of this city; and after holding the usual session, passing laws upon various subjects, and adopting various memorials to Congress, adjourned, having accomplished what business came before them.

Among the most important of their acts will be found "An act regulating herd grounds and herdsmen," and a law authorizing the construction of a canal from Utah Lake, or the outlet thereof above the rapids, to Great Salt Lake, a distance of about 40 miles, which, when completed, will furnish water for irrigating many thousand acres of ground land, which otherwise would remain comparatively useless. The Legislature also memorialized Congress for a National Railroad across the Continent; and on the 31st of January there was a public meeting held in the Tabernacle, which was very numerously attended, spirited and enthusiastic in its proceedings; the Memorial of the Legislature was adopted, as well as a series of Resolutions expressive of their feelings in relation to that important subject.

The law concerning herding is of the more importance to us, as a people to be observed, as the natural wealth of the country, which consists in grazing, induces heavy investments in stock growing.



This fills our valleys with stock, which, too often ranging without proper herding, is often lost, and is liable to be stolen by Indian or white thieves: consequently not only lost to the owner, but actually furnishes inducements and temptations to the natives, who are truly ignorant; and know no better than to commit crime. For generations and centuries they have held and taught their children, that to be successful in robbery, thieving, and war, was the path to glory, the road to influence and power. How then can we expect them to refrain, when they have the opportunity, from taking our stock? Let us act wisely and take care of our stock and property, and not tempt them to take it by giving such ample opportunity by neither guarding nor herding it. It is like throwing irresistible temptations in their way.

On the 9th of November, the Indians burned six houses at Summit Creek; and on the 23rd of November, news arrived of their having burned a saw-mill near Manti; and on the 6th of January the place called Allred's Settlement, which was evacuated last summer, was burnt to the ground.

On the 26th day of February, eighty head of cattle were driven from Spanish Fork and Springville settlements.

These are the last depredations that we have heard of being committed. And we now say, that every solitary instance of Indian hostility and depredation has been committed through neglect, disobedience of orders, carelessness, or disregarding the counsel which has been given from time to time. Brethren, when will you be wise, and follow in the precepts of wisdom? Must you first be destroyed and wasted away like unto the Nephites, or will you hearken unto counsel in time to save yourselves and your families, your flocks and your herds from destruction?

Having received advices that Indian Walker was friendly disposed and wished to make peace, Major Bedell, Indian Agent for this Territory, and Interpreter Huntington, accordingly went to Fillmore, the place fixed by him, and his band, to meet them, and concluded a treaty of peace. But let no person presume thereby to fall asleep, lulled into a false security, to be awoken only by the warwhoop of the merciless savage.

We have also learned that some friendly Indians at Pe teet-nete have finally succeeded in finding some of the cattle which were driven from Spanish Fork on the 28th day of February, and actually returned some 25 head of them—the remainder having been killed.

It is proper to state, that many of these depredations, in fact nearly all of them, have been committed in the absence of Walker and Arrowpine, and without their knowledge or consent. It is known that he was hostile in his feelings, but many of his men were much more so, and he found it impossible longer to restrain them.

It was not Walker nor his band who massacred Captain Gunnison and party, but a band of the Utahs called Pahvantes, with whom they had no communications at the time, and who had been uniformly

friendly previous thereto, although they were, at the time of that unfortunate occurrence, actually gathering to come against the settlement at Fillmore, to retaliate upon them the murder of one of their own men, by a company of California emigrants, who passed through their country a few days previous.

During the Indian troubles of the past season, Elder George A. Smith has been very active; and to his influence and untiring exertions may be attributed the execution of those prompt and energetic measures which so suddenly placed the settlements in a comparative state of security. We now most sincerely hope and trust that they will profit by the lessons of the past season, and hereafter not depart from the observance of those precepts which their experience has so fully illustrated were fraught with wisdom, and were for their safety and preservation.

The crops of grain and vegetables were generally good, and were tolerably well preserved; and it is presumed, notwithstanding so large an immigration, that there will, with proper economy, be sufficient to carry us safe through to another harvest. It is an evident truth that more grain should be raised. The constant influx of people from all quarters; the demands of the Indian tribes for bread, and the almost certain prospect of approaching thousands to our borders, bids us prepare for the future. Food for man and beast, is the cry; food for unnumbered millions who ere long will be pouring upon us like doves to the windows; food for a famishing world, spiritual and temporal; are the drafts we may expect to have to pay.

Then prepare; fill up your minds with knowledge and wisdom, and your storehouses with grain; raise and preserve your stock; raise your own wool and flax; make your own leather; and manufacture your own clothing; soap, candles, oil, sugar, molasses, glue, combs, brushes, glass, iron, and every other article within your reach, and save your money. In this way you will stop this great draining of the precious metals from our midst, and be enabled to do more for the spread of the Gospel, the gathering of Israel, the building up of Zion, and erecting a holy Temple unto the God of Jacob.

Brethren, pay your tithing; and pay it in such a manner too, as shall be of some benefit; as will avail something towards promoting the work of the last days. To him who thinks, if he can only obtain a credit upon the books, whether he does anything or not; who indolently passes his time for the privilege of drawing pay, but feels no interest in the work, or who grudgingly, penuriously settles and compromises with his own covetous soul whether to pay anything—to all such we say, you are mistaken if you consider that such offerings are acceptable in the sight of God; you might as well, aye, far better, keep away, than thus expose your half-hearted, selfish spirit. It is too much like the hypocritical cant of the day, to get a great deal of credit for doing nothing.

Brethren, it is our counsel to you, to pay your tithing, to pay your debts to the Perpetual Emigrating Fund Company, and make your consecrations in a spirit of liberality, and with a willing heart.

Bishops, we have a word of counsel to you. You are the fathers of the poor, and stewards in Israel. Lend your efficient aid in collecting together the tithing and consecrations of the Saints; and see that all is preserved and taken care of, and faithfully deposited in the Storehouse of the Lord, and not diverted from its legitimate use. True charity to a poor family or person consists in placing them in a situation in which they can support themselves.

## GENERAL INTELLIGENCE.

### MORMON OPERATIONS IN CALIFORNIA.

Brigham Young, in his address to the Conference, says :—"This leads me to what I am now going to lay before the Conference; and it will be an excellent text for the brethren to preach upon. I will lay a proposition before this Conference for them to decide upon. That is, for us to select a man and send him to Upper California: say, for instance, to Brother Horner's ranch, to lay out a place for the gathering of the saints in that vicinity of the world. Brother Amaza and Brother Rich have got a standard reared in Southern California already. We will also send men to Oregon, from those places, to preach the gospel, for many of those who have been chasing the gilded butterfly, until they have run into the fire, and got pretty well scorched will be glad of the chance to forsake their follies and gather again unto the Saints. We will also establish a place of gathering there. We also wish to send men to the United States to establish two or three locations there for the gathering of the Saints. Then the English, Scotch, Welsh and German Saints, as well as Saints from other nations of the old world, whose greatest difficulty is to get waggons, teams, and provision, to cross the plains, when they have saved a few shillings, can cross over the waters to one of these gathering places, where they will be placed under the protection of a good elder sent to take care of them. We have just as good a right to go back to the United States to live, as any man has that lives there. This is what I have to lay before the Conference, to be a text for a few short discourses. We contemplate establishing a post in Ohio, and another in Missouri, as gathering points, to gather the brethren to, who are scattered abroad in those districts, and who may in the future come into them."

### EXTENSIVE EMIGRATION OF MORMONITES FROM WALES.

The Emigration of Mormonites from the southern districts of Wales has, during the past few weeks, been most extensive. Large bodies of these deluded men have sold all they possessed and thrown the money into a common fund. Their numbers embrace all classes,—one gentleman, an inhabitant of Merthyr, in Glamorganshire, having contributed £2000, and joined the brethren. Many wealthy members of the sect in the neighbourhood are selling all their property previous to departure. Upwards of 400 of the religionists,—one an old woman of eighty years,—have just left for the Great Salt Lake City, having spent their last night in this country in preaching, praying, singing, &c. The party left for Liverpool by the Swansea train, having taken an affecting farewell of their old mountain homes and fatherland.

### ARRIVAL OF MORMONITES FROM AUSTRALIA.

The Star says, fifty Mormon converts arrived by the Julia Ann, disembarked at San Pedro, to join the Saints at San Bernardion. They number twenty-seven men and women, and twenty-three children—first fruits of

Mormon missionary teaching in Australia. There must be very strong faith in these people; but their conduct accords with that was related to us by others at San Bernardino. We are told, among the fifty are four women who left their husbands and children, and husbands who left wives and families, believing their salvation depends upon their joining the body of the Church.

In that company there was one man who left his wife and all the property he had with her, and she is preparing to follow him in the next company, and as to the women one of them was a widow, whose husband was drowned at Adelaide, the other was an unfortunate being, who had been tied in wedlock to a drunken brutal husband who abused her so much that her constitution was so much destroyed, she never had a family to leave. Why are the world and especially Editors and persons so ready to speak evil of the Saints.

—ED. W.

#### GENERAL INTELLIGENCE.

We have received three letters from Elder Jesse Havens, who is at the Cape of Good Hope, dated respectively January 7th, 10th, June 23rd, 1854..

On their arrival at Cape Town, they obtained the use of the Town Hall, for the purpose of delivering Six Lectures, but after the first was delivered, the doors were closed against them. They went to preach in another house, but every time they attempted a mob assembled, and created so much disturbance, that they were obliged to desist preaching, and see what they could do by private conversation. Ministers of religion with one voice rose up against them, telling their congregations not to receive them nor their tracts, ministers threatening to dismiss their servants if they had any thing to do with them. An opening was made about four miles from Cape Town, and another about six.

Two branches have been organized at these places, they had forty-two baptized members.

Elder Walker was labouring at Graham Town, and its vicinity. He had baptized 7 at a place called "Fort Beaufort," Elder Smith was at Port Elizabeth, he had baptized 3, and had a congregation of two or three hundred to preach to every Sabbath. The first public meeting he had at this place, five hundred assembled and broke it up, by throwing brickbats and potatoes, the Magistrate of the Port interfered and informed the people publicly, that if they interfered with Elder Smith he would punish them to the utmost extent of the law, this has given him an opportunity to lay the Gospel before the people.

October 10th, Elder Robert Owens has just arrived here from Calcutta, which City he left on the 25th of July, He informs us that the work is closed there for the present, and that all the Elders were about leaving as soon as they could get away. Being strangers to the Bengalee and Hindoo tongues, they were not able to lay the principles of the Gospel before the natives generally, and met with great opposition from the military Officers in attempting to do so before those who understood the English language, who are chiefly Soldiers, and others who are under military and missionary influence, and solely dependent on such influence for a living. They were often told by the Officers, when forbid to preach, that so far as they were concerned, they had no objections, but having received their orders from those above them in authority, were they to permit it, it would be at the expense of their commissions.

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" HE THAT READETH LET HIM UNDERSTAND."

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## MORMONISM.

*(From the "Daily Alta California.")*

About a hundred years since, philosophers congratulated themselves that they had finally "illuminated" civilized nations, and that thereafter the success of religious imposters, pretending to prophetic character by direct commission from heaven, would have to be confined to the barbarous nations. And the congratulation was not entirely unwarranted; one by one old superstitions, beginning with the belief in ghosts, shrank back into their native night. Year after year saw new light thrown upon science, history, and religion.

The people of the United States were supposed to be possessed of all the enlightenment of the time, and nevertheless some twenty years ago, Joe Smith did set up for a Prophet, in the United States, and found such success as few of those acknowledged to have been worthy of being considered Prophets have encountered. As has happened to prophets in all ages, Joseph found but little favour in his own country, and finally sealed with a martyr's blood the faith which he taught, truly or falsely. A close investigation would perhaps show that no founder of a religious belief has met with such success, if all the circumstances be considered. Smith had nothing to commence with save his talent. He had no education, no wealth, no external aid, no propitious circumstances, not even a reputation. He was looked upon as an idle, worthless fellow. He commenced to teach a new doctrine, not against a weak, poetical mythology, or a degrading idol worship, in dark ages among ignorant and credulous people, but against a multitude of zealous Christian sects, among a people strongly inclined to be incredulous.

And yet within twenty years Mormonism has grown to be considered one of the most important phases of existing religious belief, numbers more than a hundred thousand believers among civilized nations, and is spreading more rapidly, in proportion to its numbers, than any other faith.

To account for this success is difficult. The best reason that can be given is, that Smith's talent was equal to the task. The Mormon Prophets would have us believe that the faith prospered because the Lord looked upon it with favour; but such reasoning would incline us to believe that the Lord has favoured many different and inconsistent doctrines. The martyrdom of Smith, for such the execution deserves to be called, could not have had much influence. There was nothing in the Smith blood, or in any other human blood, which could lend wisdom or success to plans formed long before.

Mormonism was successful before Smith died. The true religious fervour had already taken possession of the majority of the believers and Apostles of the new faith. How little ground for the faith it boots us not to enquire; the faith was sincere, and persecution could not compel its surrender. By what magic power, by what kind of political management, by what kind of church government Smith gained and preserved his absolute power, it will be the duty of the future historian to explain; for as yet we have no book worthy of the subject. Smith is said, by all who knew him, to have been a man of wonderful talent. He was sociable, and even familiar with all, even the rudest of his followers; plain, straightforward, and unostentatious in his manners, exceedingly bold in his plans, ready in his wit and conversation, a very able talker; not an orator, but an unsurpassable debater, speaking invariably to the point, and with convincing clearness; and sure to make himself master of the favour of every person upon whom he exerted his powers.

Though many doubts might be entertained of Smith's talents, upon the testimony of those who knew him personally, there is little room for doubt, after considering the harmony and success of his system, when left to the care of others, long after his death. It is, besides, clear that no ordinary man could have commanded implicit obedience from such men as Brigham Young, Sidney Rigdon, Orson Hyde, and Parley Pratt.

When these men acknowledged their faith, the prospect of worldly gain was but dim, and it was so distant that a keen eye was required to see its success; and since then, the path of the Mormon leaders has not been over a bed of roses. The supposition that Smith and his apostles were conscious of being impostors, is not without its difficulties. Imposture is something which does not thrive under dangers and difficulties. It seldom happens that a man will seal a lie for its own sake with his blood; and yet Smith did it. He was in constant danger of losing his life from the time he arrived in Missouri until he was shot in Illinois, yet he never swerved. He might easily have modified his doctrines, and by bending a little before the storm, have adapted himself to the circumstances, so that the Mormons would have lived in peace, and himself become, by the natural influence of votes, a man of high political importance. He

might have made far more use of his power, might have paraded himself before the public, might have bowed before the political parties; but his eye appeared too single to the government of his followers and the success of the unadulterated Mormon doctrine.

The position of the Mormon leaders at present is one which most imposters would shun. Brigham Young has shown no disposition to bow before the majesty of the United States; and we know what will be the result if the same stiff-necked policy should continue to prevail. Certain it is, that in no case can the position of a leader of the Mormons be a sinecure. Neither is the position of an Apostle a very desirable one. There are many missionaries in these days, but none are equal in devotion to the Mormons.

To call these men fanatics, fools, impostors, &c., is unwise, unconsoling, unjust, and impolitic. Mormonism can be conquered, not by force and contemptuous treatment, but only by mildness and fair reasoning. Many doctrines quite as foolish as Mormonism prevail. The belief in the "Holy Coat of Treves," which found so many worshippers in the heart of Europe a couple of years since, was far more foolish. The similarity of the treatment of the Mormons and the early Christians is worthy of notice. The Christians, like the Mormons, were charged with dishonesty and all abominable vices, and the charges found general faith at a distance. It is quite probable that some of the professed Mormons are thieves or worse; but the falsehood of the charge as made against the sect bears the falsehood upon its front. Tacitus speaks of the Christians in terms very similar to those used by a majority of the Americans in speaking of the Mormons.

Into the future of Mormonism it is difficult to see, but it can safely be said that, come what may, so long as the present organization is preserved and the present leaders retain their power, Mormonism must thrive. Utah, a territory four hundred and sixty miles long, by three hundred and fifty wide, is under their control. Brigham Young now holds his commission as Governor from the President of the United States, and the appointment was politic and proper. Difficulties may happen when the people apply for admission into the Union as a State. Whether polygamy will be abandoned by the Mormons or permitted by Congress—will be the great question; for that is the great tangible objection to Mormon morality.

## DEFENCE OF POLYGAMY.

BY A LADY OF UTAH, IN A LETTER TO HER SISTER IN  
NEW HAMPSHIRE.

(From the "Millennial Star.")

Great Salt Lake City, Jan. 12, 1854.

DEAR SISTER.—Your letter of Oct. 2, was received on yesterday. My joy on its reception was more than I can express. I had waited

so long for your answer to our last, that I had almost concluded my friends were offended, and would write to me no more. Judge, then, of my joy when I read the sentiments of friendship and of sisterly affection expressed in your letter.

We are all well here, and are prosperous and happy in our family circle. My children, four in number, are healthy and cheerful, and fast expanding their physical and intellectual faculties. Health, peace, and prosperity have attended us all the day long.

It seems, my dear sister, that we are no nearer together in our religious views than formerly. Why is this? Are we not all bound to leave this world, with all we possess therein, and reap the reward of our doings *here* in a never ending hereafter? If so, do we not desire to be undeceived, and to *know and to do the truth*? Do we not all wish in our very hearts to be sincere with ourselves, and to be honest and frank with each other?

If so, you will bear with me patiently, while I give a few of my reasons for embracing, and holding sacred, that particular point in the doctrine of the Church of the Saints, to which you, my dear sister, together with a large majority of Christendom, so decidedly object. I mean, a "*plurality of wives*."

I have a Bible, which I have been taught, from my infancy, to hold sacred. In this Bible, I read of a holy man named Abraham, who is represented as the friend of God, a faithful man in all things, a man who kept the commandments of God, and who is called, in the New Testament, the "father of the faithful." See James ii. 23. Rom. iv. 16. Gal. iii. 8, 9, 16, 29.

I find this man had a plurality of wives, some of which were called concubines. See Book of Genesis; and for his concubines, see xxv. 6.

I also find his grandson Jacob possessed of four wives, twelve sons, and a daughter. These wives are spoken very highly of, by the sacred writers, as honourable and virtuous women. "*These*," says the Scriptures, "*did build the House of Israel*."

Jacob himself was also a man of God, and the Lord blessed him and his house, and commanded him to be fruitful and multiply. See Genesis xxx. to xxxv., and particularly xxxv. 10, 11.

I find also that the twelve sons of Jacob, by these four wives, became princes, heads of tribes, Patriarchs, whose names are had in everlasting remembrance to all generations.

Now God talked with Abraham, Isaac, and Jacob frequently; and His angels also visited and talked with them, and blessed them and their wives and children. He also reprov'd the sins of some of the sons of Jacob, for hating and selling their brother, and for adultery. But in all His communications with them, He never condemned their family organization; but, on the contrary, always approved of it, and blessed them in this respect. He even told Abraham, that He



would make him the father of many nations, and that in him and his seed all the nations and kindreds of the earth should be blessed. See Genesis xviii. 17—19; also xii. 1—3. In later years I find the plurality of wives perpetuated, sanctioned, and provided for, in the law of Moses.

David the Psalmist not only had a plurality of wives, but the Lord Himself spoke by the mouth of Nathan the Prophet, and told David, that *He* (the Lord) hath given his master's wives into his bosom; but because he had committed adultery with the wife of Uriah, and had caused his murder, *He* would take *his* wives and give them to a neighbour of his, &c. See 2 Samuel, xii. 7—11.

Here, then, we have the word of the Lord, not only sanctioning polygamy, but actually giving to king David the wives of his master, (Saul,) and afterwards taking the wives of David from him, and giving them to another man. Here we have a sample of severe reproof and punishment for adultery and murder; while polygamy is authorized and approved by the word of God.

But to come to the New Testament. I find Jesus Christ speaks very highly of Abraham and his family: he says, "*Many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.*" Luke, xiii. 28, 29.

Again, he said, "*If ye were Abraham's seed, ye would do the works of Abraham.*"

Paul the Apostle, wrote to the Saints of his day, and informed them as follows: "As many of you as have been baptized into Christ have put on Christ; and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

He also sets forth Abraham and Sarah as patterns of faith and good works, and as the father and mother of faithful Christians, who should, by faith and good works, aspire to be counted the sons of Abraham, and daughters of Sarah.

Now let us look at some of the works of Sarah, for which she is so highly commended by the Apostles, and by them held up as a pattern for Christian ladies to imitate. "*Now Sarah, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarah said unto Abram, behold now, the Lord hath restrained me from bearing: I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarah. And Sarah, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband, Abram, to be his wife.*" See Genesis, xvi. 1—3.

According to Jesus Christ and the Apostles, then, the only way to be saved is to be adopted into the great family of polygamists, by the Gospel, and then strictly follow their examples.

Again, John the Revelator describes the Holy City of the heavenly Jerusalem, with the names of the twelve sons of Jacob inscribed on the gates. Rev. xxi. 12.

To sum up the whole, then, I find that polygamists were the friends of God; that the family and lineage of a polygamist were selected, in which all nations should be blessed; that a polygamist is named in the New Testament as the father of the faithful Christians of after ages, and cited as a pattern for all generations; that the wife of a polygamist, who encouraged her husband in the practice of the same, and even urged him into it, and officiated in giving him another wife, is named as a honorable and virtuous woman, a pattern for Christian ladies, and the very mother of all holy women in the Christian Church, whose aspiration it should be, to be called her daughters; that Jesus Christ has declared, that the great fathers of the polygamic family stand at the head in the kingdom of God: in short, that all the saved of after generations should be saved by becoming members of a polygamic family; that all those who do not become members of it are strangers and aliens to the covenant of promise, the commonwealth of Israel, and not heirs according to the promise made to Abraham; that all people from the east, west, north, or south, who enter into the kingdom, enter into the society of polygamists, and under their patriarchial rule and government; indeed no one can even approach the gates of heaven without beholding the names of twelve polygamists, (the sons of four different women by one man,) engraven in everlasting glory upon the pearly gates.

My dear sister, with the Scriptures before me, I could never find it in my heart to reject the heavenly vision which has restored to man the fulness of the Gospel, or the Latter-day Prophets and Apostles, merely because in this restoration is included the ancient law of matrimony and of family organization and government, preparatory to the restoration of all Israel.

But, leaving all Scripture, history, or precedent, out of the question, let us come to nature's law. What, then, appears to be the great object of the marriage relations? I answer—the multiplying of our species, the rearing and training of children.

To accomplish this object, natural law would dictate, that a husband should remain apart from his wife at certain seasons, which, in the very constitution of the female, are untimely. Or in other words, indulgence should not be merely for pleasure, or wanton desires, but mainly for the purpose of procreation.

The mortality of nature would teach a mother, that, during nature's process in the formation and growth of embryo man, her heart should be pure, her thoughts and affections chaste, her mind calm, her passions without excitement; while her body should be invigorated with every exercise conducive to health and vigour; but by no means subjected to anything calculated to disturb, irritate, weary, or exhaust any of its functions.

And while a kind husband should nourish, sustain, and comfort the wife of his bosom, by every kindness and attention consistent with her situation, and with his most tender affection ; still he should refrain from all those untimely associations which are forbidden in the great constitutional laws of female nature ; which laws we see carried out in almost the entire animal economy, human animals excepted.

Polygamy, then, as practised under the Patriarchal law of God, tends directly to the chastity of women, and to sound health and morals in the constitution of their offspring.

You can read, in the law of God, in your Bible, the times and circumstances under which a woman should remain apart from her husband, during which times she is considered unclean ; and should her husband come to her bed under such circumstances, he would commit a gross sin both against the laws of nature, and the wise provisions of God's law, as revealed in His word ; in short, he would commit an abomination ; he would sin both against his own body, against the body of his wife, and against the laws of procreation, in which the health and morals of his offspring are directly concerned.

The polygamic law of God opens to all vigorous, healthy, and virtuous females, a door by which they may become honourable wives of virtuous men, and mothers of faithful, virtuous, healthy and vigorous children.

And here let me ask you, my dear sister, what female in all New Hampshire would marry a drunkard, a man of hereditary disease, a debauchee, an idler, or a spendthrift ; or what woman would become a prostitute ; or on the other hand, live and die single ; or without forming those inexpressibly dear relationships of wife and mother ; if the Abrahamic covenant, or Patriarchal laws of God, were extended over your State, and held sacred and honourable by all ?

Dear sister, in your thoughtlessness, you enquire, "Why not a plurality of husbands as well as a plurality of wives?" To which I reply : 1st, God has never commanded or sanctioned a plurality of husbands ; 2nd, "*Man is the head of the woman,*" and no woman can serve two lords ; 3rd, Such an order of things would work death and not life, or in plain language, it would multiply disease instead of children. In fact, the experiment of a plurality of husbands, or rather of one woman for many men, is in active operation, and has been for centuries, in all the principal towns and cities of "*Cristendom!*" It is the genius of "*Christian institutions,*" falsely so called. It is the result of "*Mystery Babylon, the great whore of all the earth.*" Or in other words, it is the result of making void the holy ordinances of God in relation to matrimony, and introducing the laws of Rome, in which the clergy and nuns are forbidden to marry, and other members only permitted to have one wife. This

law leaves females exposed to a life of single "*blessedness*," without husband, child, or friend to provide for or comfort them; or to a life of poverty and loneliness, exposed to temptation, to perverted affections, to unlawful means to gratify them, or to the necessity of selling themselves for lucre. While the man who has abundance of means is tempted to spend it on a mistress in secret, and in a lawless way, the law of God would have given her to him as an honourable wife. These circumstances give rise to murder, infanticide, suicide, disease, remorse, despair, wretchedness, poverty, untimely death, with all the attendant train of jealousies, heartrending miseries, want of confidence in families, contaminating disease, &c.; and finally, to the horrible license system, in which governments, called Christian, license their fair daughters, I will not say to play the beast, but to a degradation far beneath them; for every species of the animal creation, except man, refrain from such abominable excesses, and observe in a great measure the laws of nature in procreation.

I again repeat, that nature has constituted the female differently from the male; and for a different purpose. The strength of the female constitution is designed to flow in a stream of *life*, to nourish and sustain the embryo, to bring it forth, and to nurse it on her bosom. When nature is not in operation within her in these particulars, and for these heavenly ends, it has wisely provided relief at regular periods, in order that her system may be kept pure and healthy, without exhausting the fountain of life on the one hand, or drying up its river of life on the other; till mature age, and an approaching change of worlds, render it necessary for her to cease to be fruitful, and give her to rest awhile, and enjoy a tranquil life in the midst of that family circle, endeared to her by so many ties, and which may be supposed, at this period of her life, to be approaching the vigour of manhood, and therefore able to comfort and sustain her.

Not so with man. He has no such draw back upon his strength. It is his to move in a wider sphere. If God shall count him worthy of an hundred fold, in this life, of wives and children, and houses, and lands, and kindreds, he may even aspire to Patriarchal sovereignty, to empire; to be the prince or head of a tribe, or tribes: and like Abraham of old, be able to send forth, for the defence of his country, hundreds and thousands of his own warriors, born in his own house.

A noble man of God, who is full of the Spirit of the Most High, and is counted worthy to converse with Jehovah, or with the Son of God; and to associate with angels, and the spirits of just men made perfect; one who will teach his children, and bring them up in the light of unadulterated and eternal truth; is more worthy of a hundred wives and children, than the ignorant slave of passion, or of vice and folly, is to have one wife and one child. Indeed the God

of Abraham is so much better pleased with one than with the other, that he would even take away the one talent, which is habitually abused, neglected, or put to an improper use, and give it to him who has ten talents.

In the Patriarchal order of family government, the wife is bound to the law of her husband. She honors, "*calls him lord,*" even as Sarah obeyed and honored Abraham. She lives for him, and to increase his glory, his greatness, his kingdom, or family. Her affections are centered in her God, her husband, and her children.

The children are also under his government, worlds without end. "*While life or thought, or being lasts, or immortality endures,*" they are bound to obey him as their father and king.

He also has a head, to whom he is responsible. He must keep the commandments of God, and observe His laws. He must not take a wife unless she is given to him by the law and authority of God. He must not commit adultery, nor take liberties with any women except his own, who are secured to him by the holy ordinances of matrimony.

Hence a nation organized under the law of the Gospel, or in other words, the law of Abraham and the Patriarchs, would have no institutions tending to licentiousness; no adulteries, fornications, &c., would be tolerated. No houses or institutions would exist for traffic in shame, or in the life blood of our fair daughters. Wealthy men would have no inducement to keep a mistress in secret, or unlawfully. Females would have no grounds for temptation in any such lawless life. Neither money nor pleasure could tempt them, nor poverty drive them to any such excess; because the door would be open for every virtuous female to form the honorable and endearing relationships of wife and mother, in some virtuous family, where love, and peace, and plenty, would crown her days, and truth and the practice of virtue qualify her to be transplanted with her family circle in that eternal soil, where they might multiply their children, without pain, or sorrow, or death; and go on increasing in numbers, in wealth, in greatness, in glory, might, majesty, power, and dominion, in worlds without end.

O my dear sister! could the dark veil of tradition be rent from your mind! could you gaze for a moment on the resurrection of the just! could you behold Abraham, Isaac, and Jacob, and their wives and children, clad in the bloom, freshness, and beauty of immortal *flesh and bones*; clothed in robes of fine, white linen, bedecked with precious stones and gold; and surrounded with an offspring of immortals as countless as the stars of the firmament, or as the grains of sand upon the sea shore: over which they reign as kings and queens for ever and ever! you would then know something of the weight of those words of the sacred writer which are recorded in relation to the four wives of Jacob, the mothers of the twelve Patriarchs, namely: "*These did build the house of Israel.*"

O that my dear kindred could but realize that they have need to repent of the sins, ignorance, and traditions of those perverted systems which are misnamed "*Christianity*," and be baptized—*buried* in the water, in the likeness of the death and burial of Jesus Christ; and rise to newness of life in the likeness of his resurrection; receive his spirit by the laying on of the hands of an Apostle, according to promise, and forsake the world and the pride thereof. Thus they would be adopted into the family of Abraham, become his sons and daughters, see and enjoy for themselves the visions of the spirit of eternal truth, which bear witness of the family order of heaven, and the beauties and glories of eternal kindred ties; for my pen can never describe them.

Dear, *dear* kindred: remember, according to the New Testament, and the testimony of an ancient Apostle, if you are ever saved in the kingdom of God, it must be by being adopted into the family of polygamists—the family of the great Patriarch Abraham: for in his seed, or family, and not out of it, "*shall all the nations and kindreds of the earth be blessed.*"

You say you believe polygamy is "*licentiousness*;" that it is "*abominable*," "*bestly*," &c.; "the practice of the most barbarous nations, or of the dark ages, or of some great or good men who were left to commit gross sins." Yet you say you are anxious for me to be converted to your faith; and that we may see each other in this life, and be associated in one great family in that life which has no end.

Now in order to comply with your wishes, I must renounce the Old and New Testaments; must count Abraham, Isaac, and Jacob, and their families, as licentious, wicked, bestly, abominable characters; Moses, Nathan, David, and the Prophets, no better. I must look upon the God of Israel as partaker in all these abominations, by holding them in fellowship; and even as a minister of such iniquity, by giving king Saul's wives into king David's bosom; and afterwards by taking David's wives from him, and giving them to his neighbour. I must consider Jesus Christ, and Paul, and John, as either living in a dark age, as full of the darkness and ignorance of barbarous climes, or else willfully abominable and wicked, in fellowshiping polygamists and representing them as fathers of the faithful, and rulers in heaven. I must doom them all to hell, with adulterers, fornicators, &c, or else, at least, assign to them some nook or corner in heaven, as ignorant persons, who, knowing but little, were beaten with few stripes. While by analogy, I must learn to consider the Roman Popes, clergy, and nuns, who do not marry at all, as formost in the ranks of glory; and those Catholics and Protestants who have but one wife, as next in order of salvation, glory, immortality, and eternal life.

Now, dear friends, much as I long to see you, and dear as you

are to me, I can never come to these terms. I feel as though the Gospel had introduced me into the right family, into the right lineage, and into good company. And besides all these considerations, should I ever become so beclouded with unbelief of the Scriptures and heavenly institutions, as to agree with my kindred in New Hampshire, in *theory*, still my practical circumstances are different, and would I fear continue to separate us by a wide and almost impassable gulf.

For instance, I have, (as you see, in all good conscience, founded on the word of God,) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband whom I love. We have four little children which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long suffering, and sisterly kindness. We all have our imperfections in this life; but I know that these are good and worthy women, and that my husband is a good and worthy man; one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, good-will, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the Legislative Council of this territory.

Now, as to visiting my kindred in New Hampshire, I would be pleased to do so, were it the will of God. But first, the laws of that state must be so modified by enlightened legislation, and the customs and consciences of its inhabitants, and of my kindred, so altered, that my husband can accompany me with all his wives and children, and be as much respected and honoured in his family organization, and in his holy calling, as he is at home; or in the same manner as the Patriarch Jacob would have been respected, had he, with his wives and children, paid a visit to his kindred. As my husband is yet in his youth, as well as myself, I fondly hope we shall live to see that day. For already the star of Jacob is in the ascendancy; the house of Israel is about to be restored: while "*Mystery Babylon*," with all her institutions, awaits her own overthrow. Till this is the case in New Hampshire, my kindred will be under the necessity of

coming here to see us, or on the other hand we will be mutually compelled to forego the pleasure of each other's company.

You mention, in your letter, that Paul, the Apostle, recommended that Bishops be the husband of one wife. Why this was the case, I do not know, unless it was as he says, that while he was among Romans he did as Romans did. Rome, at that time, governed the world, as it were; and although gross idolaters, they held to the one wife system. Under these circumstances, no doubt, the Apostle Paul, seeing a great many polygamists in the Church, recommended that they had better choose for this particular temporal office, men of small families, who would not be in disrepute with the government. This is precisely our course in those countries where Roman institutions still bear their sway. Our Elders there have but one wife, in order to conform to the laws of men.

You enquire why Elder W., when at your house, denied that the Church of this age held to the doctrine of plurality. I answer, that he might have been ignorant of the fact, as our belief on this point was not published till 1852. And had he known it, he had no right to reveal the same until the full time had arrived. God kindly withheld this doctrine for a time, because of the ignorance and prejudice of the nations of mystic Babylon, that peradventure he might save some of them.

Now, dear sister, I must close. I wish all my kindred and old acquaintances to see this letter, or a copy thereof; and that they will consider it as if written to themselves. I love them dearly, and greatly desire and pray for their salvation, and that we may all meet with Abraham, Isaac, and Jacob, in the kingdom of God.

Dear sister, do not let your prejudices and traditions keep you from believing the Bible; nor the pride, shame, or love of the world keep you from your seat in the kingdom of heaven, among the royal family of polygamists. Write often and freely.

With sentiments of the deepest affection and kindred feeling, I remain, dear sister, your affectionate sister,

BELINDA MARDEN PRATT.

Mrs. Lydia Kimball, Nashua, N.H.

P.S.—My kind love to your husband, and all enquiring friends.

## ELEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED  
ABROAD THROUGHOUT THE EARTH GREETING.

(From the "Deseret News," April 13 )

Continued from page 167.

In this country there is no person possessing an ordinary degree of health and strength, but can earn a support for himself and family. But



many of our brethren have been raised at some particular trade or employment in the old country, and have not tact and ingenuity to turn their hand to anything, which forms a strong feature in American character. It therefore becomes our duty to teach them the way to live. They are generally good citizens, of industrious habits, and with a little teaching will soon be able to support themselves. We desire the bishops to give them employment which they can perform, and exercise a little patience in instructing them; and it will soon be found that they will no longer prove a burden upon the public funds. They are frequently landed here without food or means of any kind; for a short time they will necessarily need assistance; but if the above suggestions are complied with, they can soon not only sustain themselves, but repay all that has been advanced.

Let not the honest poor suffer, but administer unto them in wisdom. So shall the Lord reward you. and the cries of the poor not arise unto the Lord our God in testimony against us.

There are many thousand of dollars now owing to the Perpetual Emigrating Fund Company, from those who have received assistance from the Company to emigrate to this country. When we consider the great good annually accomplished by the agency of this Fund, we feel that all Saints should aid, and contribute of their means to accomplish the emigration of the poor Saints from among the various nations, where oppression holds her bloody sway, famine menaces, and gross darkness and wickedness pervade the minds of the people, holding them enchained in the bonds of bigotry and ignorance.

While the God of all the earth is pouring out His judgments upon a wicked world, in fulfillment of His word spoken by the mouth of His Prophets in past and present generations, by pestilence, famine, tempest, and devouring flame, men and nations, drunk with their own fury, appear impatient to hasten their own consummation. In recklessness and wrath they are destroying each other upon the rivers of water, and railroads, the wide spread lakes and open sea; they rush to their own destruction. Nation rises against nation; civil discord engenders strife; and war, crimson war, with all its attendant horrors, lends its desolating aid to depopulate the earth.

Thus, amid crime and famine, pestilence and war, the convulsions of nations, and of the earth, and the elements around the earth, the Gospel of salvation, by the discerning honest mind, is hailed as a beacon of joy, and is no sooner received than it begets an earnest desire for deliverance from wicked Babylon, that they may pass the ordeal and withstand, in unison with the Saints in Zion, the scourge, the consumption which God has decreed shall make the earth empty, when they may rest until His fury and indignation shall be overpassed.

Then haste, ye Elders, to the work which lies before you; and let all the Saints go to with their mights to prepare for the great day of power and devastation which will assuredly come upon the whole

earth, for the day when the Son of Man shall appear, the Ancient of Days shall sit in judgment, and each and every one will be required to render a faithful and true account of his stewardship.

Humble yourselves, O ye Saints of the Most High ! for the day draweth nigh ! Let your division, discord, envying, and wickedness cease from among you ; and dwell together in peace and unity. Give your hearts to God, and your might, mind and strength to the accomplishment of His purposes in the last days. Let nothing swerve you from the path of duty. Awake to the importance of your calling and the work which is for you to accomplish. Shake off the lethargy which enwraps you as a mantle ; and let your works and faith appear like the noonday sun in brightness and glory to all around. Have continually in your minds the work of God, the salvation of Israel, the deliverance of the poor from the tyrant's grasp and the oppressor's rod.

And to the poor we say, Be industrious and faithful ; and so soon as you shall be able to return in some available means the advances which have aided you in your deliverance, remember those who, in like circumstances with yourselves, are anxiously looking to the same source for relief.

In these secluded vales we gather the Saints that we may enjoy the rights and privileges of the Constitution, denied to us elsewhere ; that we may have the privilege of worshipping God according to the dictates of our own consciences. We gather that we may enjoy not only the rights of citizenship, but live in peace, and have the respect and courtesy extended to ourselves and our families by our associates, which is denied to us in the world. We gather that we may obey the ordinances and keep the commandments of God, and concentrate our ability in rolling forth the great work of God upon the earth, establishing His kingdom, building temples, and preparing the way for the coming of the Son of Man. And when those professing to be Saints, gather with us, we naturally expect them to be influenced by the same motives.

We are gathered here, not to scatter around and go off to the mines or any other place, but to build up the kingdom of God. And those who gather for any other purpose, we wish them no harm, but cannot consider or hold them as in fellowship. We have no fellowship for those who embrace this work for aught else than the love of the truth and the testimony of Jesus ; who are not willing to endure all, leave all, sacrifice all, and everything for the sake of the Gospel of Christ.

It is the duty of the rich to relieve the suffering poor, to administer to their necessities, and faithfully apply their means to the gathering of Israel, the spread of the Gospel, and the building up of the Kingdom.

## DEATH OF THE PATRIARCH JOHN SMITH.

(From the "Deseret News," May 25)

The knell for the departure of one mighty spirit has hardly ceased sounding in our ears, ere we are called upon to announce the departure of another noble spirit, who has laid down a frail body to rest awhile, and passed behind the vail to strike hands and rejoice with his brothers Joseph, Asahel, and Silas; his nephews Joseph and Hyrum, and the faithful of all ages.

JOHN SMITH, Patriarch of the Church of Jesus Christ of Latter-day Saints, after a severe illness of one month, died at his residence in this city, at ten minutes past eleven o'clock, P.M., on the 23rd instant.

Father Smith was born in Derryfield, (now Manchester) Rockingham County, New Hampshire, on the 14th of July, A.D. 1781, and was baptized into the faith, which has so long preserved his life in usefulness, on the 9th of January, 1832, and ordained an Elder, after having been given up by the doctors to die of consumption. The weather was so cold that the ice had to be cut, and from that time he gained health and strength.

In 1833 he moved to Kirtland, Ohio, and in 1838 to Far West, Caldwell County, Missouri, and thence to Adam-ondi-Ahman, in Davies County, where he presided over that Branch of the Church until expelled by the mob in 1839, and arrived in Illinois on the 28th of February of that year. He located at Green Plains, six miles from Warsaw, where he put in a crop of corn, split rails, and performed much hard labour unsuited to his health and years, but obliged to be done for the support of his family. In June he moved to Commerce (since Nauvoo,) and on the 4th of October was appointed to preside over the Church in Iowa, and on the 12th moved to Lee County to fulfil that mission.

October, 1843, he moved to Macedonia, Hancock County, Illinois, having been appointed to preside over the Saints in that place. In January 1844, he was ordained a Patriarch, and in November of that year, was driven by mobbers from Macedonia to Nauvoo, where he continued to administer patriarchal blessings, to the joy of thousands, until the 9th of February, 1846, when he was compelled by the mob violence of the free and Sovereign State of Illinois, to again leave his home and cross the Mississippi with his family, in search of a peaceful location, far off amid savages and deserts, in the valleys of the mountains.

After passing a dreary winter on the right bank of the Missouri, at a place called Winter Quarters, he again took up the weary ox train march on the 9th of June, 1847, and reached this place September 23rd, where he presided over the Church in the mountains until January 1, 1849, under the hands of Presidents Brigham Young and Heber C. Kimball,

He moved out of the Fort on to his city lot last February, 1849, and this is the only spot on which he has been privileged to cultivate a garden two years in succession for the last twenty-three years.

In addition to a vast amount of varied and efficient aid to thousands in the way of salvation, during his long and faithful ministry, he administered 5560 Patriarchal Blessings—which are recorded in seven large and closely written books, and has closed the arduous duties of a well occupied probation, and passed to a position of rest, where his works will nobly follow and honour him, and where he will continue his able counsels for the prosperity and welfare of Zion.

## ORIGINAL CORRESPONDENCE.

BELOVED BROTHER FARNHAM, San Bernardino, July 1st, 1854.

With much pleasure I occupy a few moments to inform you of my safe arrival in this place, together with the company which was placed under my charge, with the exception of Sister Allen, who died on the 18th of April, and was buried on the Island called Uana, (spelt Huaheina,) some 30 leagues of Otahita. The particulars of which I have given you in a former letter, which letter, will also give you a faint sketch of our passage, &c., up to the time of our reaching this coast. On Monday, the 12th of June, we dropped anchor in the harbour of San Pedro. On my arrival, I found that the old firm of Douglass & Co. had changed hands, and is at present under the name of Alexander and Banning, who in every respect are gentlemen, and are now agents for our people. On the 13th, at 11 o'clock, a.m., I found myself comfortably seated on the back of a mule, and with the wind two points free, under full sail for San Bernardino. And on the 14th, at 5 o'clock, p.m., I again found myself in the circle of old and tried friends. On the 16th, teams were started to the coast for the company, and on the 21st, all were safely moored in this beautiful valley. Rooms have been furnished, so that all the bretheren are now comfortably situated, and the most of them are now busily engaged in assisting the Saints to secure their grain. Elder P. P. Pratt arrived here on the 9th of June, from Salt Lake, accompanied by 20 Elders on their way to the Sandwich Islands. Elder Pratt is expecting to establish a place of gathering for the Saints of the Western Islands, at Horners Ranch; he will also establish a printing establishment somewhere in the upper country. The Saints have purchased a vessel which will commence operating from San Francisco. In reference to Australia, I have received no particular word up to the present, but in all probability you will receive advices before many months pass away, until which time, you will, as a matter of course, continue to move according to the best of your judgment.

In relation to myself, I expect to tarry here until fall, as it is now to late in the season to cross the desert, especially in my present state of health, which is far from being good. As to our families in the Valley, from the best information I can get, all are well and doing well.

Brother Porter, Dowdle's sister-in-law, Elnora Holladay, is dead; also Sister Boyle is dead, which news you will please forward to Brother Dowdle. Relative to the work of the Lord, suffice to say, there is no diviation against Israel. Zion is bound to prosper for the God of all Saints is her friend.

Please present my kind regards to all the Mission, and to all friends.

Yours truly,

To A. Farnham.

WILLIAM HYDE.

## INTELLIGENCE FROM NEW ZEALAND.

We have received a letter from President A. Farnham, dated Auckland, Oct. 30th, giving an account of his and Elder Cooke's safe arrival, and that they had succeeded in renting a house, in which they were delivering a course of Lectures on the "Doctrines of the Church of Jesus Christ of Latter-day Saints."

**Price Sixpence.**

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

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“HE THAT READETH LET HIM UNDERSTAND.”

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Vol. I.

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(From the “*Deseret News*,” April 13 )

Continued from page 182.

On the other hand, the poor should appreciate the blessings extended unto them, and be willing to reciprocate accommodations, and repay in faithful labour as fast as they can. It is a matter of regret that too many who have been assisted by those having means, no sooner get located in a country where plenty and peace smile upon them, than they forget the hand which wrought salvation and deliverance for them. It is owing in a great measure to this cause, that those who have means are reluctant to impart of their substance. Ingratitude is a crime which rankles deeply in the hearts of those upon whom it is practised. To do a kindness to a man and have him turn and rend you, shuts up the bowels of compassion, and keeps others from exercising that charity and benevolence which otherwise would have been their joy and delight to have extended.

We therefore caution the poor Saints who have been assisted to come from the old countries, not to fail to repay, and remember in kindness those who assisted them, that others who yet seek deliverance may not be excluded from the blessings which they enjoy, by their acts of selfishness and ungrateful remembrance.

The Elders in the Sandwich Islands are looking for a location for the Saints of the Pacific Isles, where they may temporarily be gathered and preserved from those pernicious influences which appear in part the result of their intercourse with the whites, whose precursor to civilization to the aborigines of our country and the Indian races generally, is gross licentiousness and intemperance, which gradually wastes them away, and finally terminates in death and the extinction of the native tribes. To avoid as much as possible such disas-

trous results, it was considered wisdom to gather them upon some island where they can be instructed in the principles of virtue and moral practice, and have their minds prepared to receive light and intelligence emanating from God for their exaltation and glory. A few might be brought to San Barnardino, and being instructed in the arts of civilization, become of great benefit in carrying truth, salvation, and its concomitant blessings to their various tribes. If the climate should agree with their health, their emigration might be increased, and the island location serve as a subsidiary gathering place, like others which we contemplate establishing in various parts of the Continent.

We also recommend the Saints in Europe to come to the United States, under the instructions and direction of the Presidency of the British Isles, unto such place or places as may be selected for them to locate, where they can tarry until the way shall open for them to come to the Valleys of the Mountains.

It is presumed that in a few years a railroad will be completed from the Missouri to this country ; in the meantime the Saints coming from the old country, will find their interest very much consulted by crossing the ocean and locating at the gathering places, where labour can readily be obtained with fair compensation ; and when the railroad is finished, the Saints can be gathered with much less expense and inconvenience. It will immediately afford an opportunity for thousands of the Saints in the old country to emigrate, and be gathered where they can receive instructions, and enjoy the privilege of each other's society.

The Saints in Australia, India, and all countries bordering upon the Pacific, are instructed to gather to California, where they will be directed in their future movements by the Presidency of the Church in that country.

We also desire that the Saints from the United States and Europe, coming to the Valleys of the Mountains, should bring with them seeds of every kind, especially fruit, seed-apple, peach, apricots, pear, plum, cherry, quince, currant, gooseberry, strawberry, and flower seed in all their variety; also teasle seed and madder, indigo, and other seeds the plants of which are used for dye stuffs, which are appropriate to this latitude ; also various grasses, clover and cotton seeds for our southern settlements.

The Elders who are sent from Zion to the various nations of the earth, are instructed to carry out our instructions under the direction of the Presidency over the various fields of their labours ; and we exhort all the Elders to be faithful in their calling, and keep themselves pure and holy unto the Lord our God. And inasmuch as any of them are failing in their health, they are at liberty to return home without waiting to be called. It is the privilege and the

duty of the Elders while abroad, to counsel often together in their various fields of labour, and seek to know the will of the Lord; with fasting and prayer before God, decide upon such plans, and perform such duties, pertaining to the interest of the cause of truth, as shall be manifested unto them, that inactivity and delay may not retard the work while seeking counsel from us who are so far distant from them.

In matters of moment, which are of importance, and the time delayed in communication will not militate too much against the progress of the work, we would wish to be consulted. It must be evident to all, that as the work increases, great order should be preserved in the transaction of business. We therefore suggest to all of our agents to be prompt in making their Reports and Returns to us, and also to keep us advised of all matters pertaining to the interest of the cause in those countries where they are labouring. We have given, and intend to give, instructions through the Press from time to time, which will guide the Elders and Agents in their duties more definitely upon particular subjects, than is practicable in a General Epistle. From our own experience, we know that Elders will, if they are faithful, find themselves wholly dependent upon the Lord, not only for grace, but for means of subsistence.

In union there is strength! but how can a people become united in spiritual matters, and see eye to eye, which they can only partly understand, until they become united in regard to temporal things, which they do comprehend? It was given in a revelation unto brother Joseph Smith, in the early days of the Church, that all the Saints should consecrate their substance unto the Church, and receive their inheritances at the hands of Bishop Partridge, who was then officiating in that office.

Some years afterwards, the Lord seeing that the people had polluted their inheritances, and that they would not comply with His former commandment, directed in another Revelation to brother Joseph, that the people should consecrate all their surplus property; which seemingly was not fully understood or practised. After this was given the Law of Tithing, which required that all should in the first instance pay one tenth of their entire property into the Church, and thereafter pay one tenth of all their increase; which was for the poor, to promote the spread of the Gospel among the nations of the earth, support the ministry, and building of Temples unto the Most High.

This is a brief statement concerning property held by those who become members of the Church of Jesus Christ of Latter Day Saints. There were many obstacles in the way why those requirements could not be carried out; the Church was in its infancy, and had to meet the ignorance, bigotry, and intolerance of a wicked and benighted

world. The brethren themselves had not been able to throw off their own traditions, and in many instances, apostacy and persecution well nigh overwhelmed the people of God, and caused them to be driven from place to place, until they have finally found a resting place amid the valleys of these mountains.

During the Conference, the teachings turned upon this subject, and the doctrine of being united in the things which could be understood by all, and concentrating our interest in things in which we could see eye to eye, was considered as being the first step towards effecting that union so desirable to be accomplished; which would give us that power to put down iniquity, and drive every evil and pernicious influence from our midst. This principle manifested itself to the understanding of the brethren in all its plainness, beauty and simplicity. The people seemed to feel a strong desire to comply with every commandment and requirement which had been given; and appeared to feel as though now there were no obstacles to a full and frank compliance with the law of consecration, as first given to brother Joseph.

The sequel thus far proves their sincerity in this thing; for they flock by hundreds and thousands to give in their names, devoting and deeding all and every thing which they possess, unto the Church, receiving their inheritances, and so much of their property as is needful for them, from the hands of the Bishop.

February 14th, Mother Smith, wife of the aged Patriarch, Father John Smith, went to her rest among the faithful Saints. She is the mother of brother George A. Smith, and was one among the first to receive the fulness of the everlasting Gospel.

Our beloved brother, Willard Richards has passed the vail; to us he is gone; to Joseph and Hyrum he is come. For a short period truly, his body may rest in the grave, only to be renewed, quickened, and prepared for an immortal career, beyond the influence of sin, Satan, disease, and death. In the zenith of his life and usefulness he has been taken, seemingly, only to relieve him from toil, care, and peradventure tribulation and persecution yet to come, of which he had endured his full share. Our separation will be but short, although life should be extended to us to that degree usually allotted to the children of men. He was taken seriously ill on the 22nd of January, and continued through severe suffering until the 11th of March, at half-past 9 a.m., when he fell asleep in the triumphs of the Gospel; in that Gospel and faith which had so long sustained him, and afforded him strength and ability in his greatest tribulations, and imparted consolation amid the keenest distress and anguish. His impulses only throbbed for the spread of the Gospel, and the salvation of his species; his great heart only beat for truth, the salvation of Israel, and the redemption of Zion.



During the last few years of his existence, he clung to life through much suffering, that he might have the privilege before he should sleep with the Saints, of discharging his duties as General Church Recorder and Historian. His great desire was that he might be the faithful chronicler of the works of the Lord in the last days. To record a plain simple truth, the scenes through which the Saints were passing; their trials and persecutions, journeyings, anxieties, distress and death; and as often their remarkable preservation, regatherings, rejoicings, and blessings, and enrol in the archives of the Church the hand-dealing of God with his people—furnished a theme so full of incident, so interwoven with all their every day life and experience, so glorious, and congenial to his feelings, that no wonder death was kept waiting at the door, while his great energy and power, impelled by the Spirit of Almighty God, caused him to wield the pen of a ready writer, in portraying, in great beauty and exactness, the history of this people, in defending the cause of truth, and transmitting to the latest generation the noble bearing, pure motives, and character of inspired men—men of God whom the present age have vilified, slandered, abused, and finally treacherously betrayed and massacred, while under the pledged faith of a so-called loyal and civilized government.

In the circle of his family, friends, and acquaintances, his death has caused many an aching heart, and in the many important offices which he filled with distinguished ability, honour, and faithfulness, his loss is severely felt.

In the consolations of our holy religion, we find that although it is our *loss*, it is his *gain*. Although bereft, by his loss, of the most steadfast integrity—the warmest and most undeviating friendship—the genial warmth of sympathy, counsel, true devotion, and fidelity, which always so nobly characterized his intercourse with us, and with this people, yet he is not lost to us; although separated in body, the kindred feeling existing in our bosoms will never be eradicated, nor will his usefulness be abated, for his works will follow him.

Adieu, dear doctor, for a season! The tender thread of thy mortal career is broken, and we mourn in sympathy with thy bereaved family and friends, and for ourselves, but not for thee: for thee, who hath gloriously won the race, and safely moored thy *barque* in the harbour of eternal life.

Elders Franklin D. Richards, Joseph A. Young, Wm. H. Kimball, George D. Grant, Edmund Ellsworth, William Young, James A. Little, left on the 29th of March, on a mission to England, together with Frederick Kesler and George Halliday, who accompany them to St. Louis, on business. This mission was appointed previous to the Conference, that they might arrive at the field of their labours in time to enable Samuel W. Richards to return home the present season.

As will be perceived by the accompanying Minutes, the Annual Conference, after four days session, adjourned on Sunday evening, the 9th instant, to meet again on the 27th day of June next, although at the commencement the weather was rather cold and stormy, yet the large and commodious Tabernacle was not capacious enough to contain all the congregation.

On Saturday afternoon and Sunday they became so numerous, and the weather becoming milder, the meeting convened on the outside, within the walls of the Temple block, immediately on the north end of the Tabernacle. Elder G. A. Smith was appointed General Church Recorder and Historian, and Jedediah M. Grant was chosen second Counsellor to the First President.

The appointment of Franklin D. Richards, and the Elders who had left for England, was sustained by vote of Conference, and brothers Orson Pratt, Erastus Snow, Orson Spencer, and many others, were appointed to missions in the United States. Brother Parley P. Pratt was appointed to preside in California, and will dictate the mission to the Islands and countries bordering upon the Pacific Ocean.

Some twenty young Elders were chosen to go to the Islands of the Pacific, making sixty-five in all appointed to go on missions at this Conference. We can truly say it was a season of refreshing, mingled, it is true, with toil and labour to us, yet we came out with our health unimpaired, our feelings strengthened, our emotions overflowing with gratitude and love to God, and full of blessings upon His people. Great liberty in preaching was experienced by all who spoke to the Conference, and the Spirit of the Lord accompanied the words with power to the understanding of the silently-listening thousands who appeared literally to feast upon the principles pertaining to life and exaltation, emanating from the fountain of wisdom and intelligence. Our hearts were gladdened by the union and good spirit which eminently prevailed during Conference, and we hope that our brethren and sisters will retain the same spirit with them in all their labours and associations at home and among their neighbours, that peace, harmony, union, love, and charity, may universally prevail throughout all the land; that contentions, strifes, or discord, may no more be heard therein.

Before closing our epistle, we cannot refrain from admonishing our brethren again concerning the remnants of Israel, in whose midst we are at present located. While we send Elders to the nations afar off, remember that Israel at home must not go neglected; preach the Gospel to the natives in our midst, teach them the way to live, instruct them in the arts of civilization, and treat them as you would like to be treated, if you, through the transgression of your father, had fallen into the same state of ignorance, degradation, and misery, which is the portion they inherit. Remember the time is hastening

when the curse will be removed, and although a remnant, still that remnant will be saved. If you want peace, it is the best policy not to fight them, for the more you fight them, the more you may; but as we have before counselled you, take care of yourselves and property; do not resent their bitter taunts made in ignorance, nor level yourselves to their condition, but hold yourselves higher, and seek to elevate them to your standard. This will be doing them good, and do you no harm. This is the Gospel of salvation to them, who must gradually but surely perish if they cannot, through the agency of this people, be brought to an understanding of those principles of regeneration and salvation which perpetuate existence, and which was promised unto their father Abraham as his blessing.

Finally, brethren, give heed unto the whisperings of the Spirit of the Lord your God. Be ye filled with the Holy Ghost; let your peace flow like unto a river, without let or hindrance; be merciful and kind to the stranger, and forbearing to each other; be faithful to keep your covenants, and abide the trial of your faith. Be humble before the Lord your God, and keep His commandments, and the vail of the covering will be raised, and the vision of your minds will be opened, and your hearts will be filled with joy and rejoicing from day to day, as ye see the time approaching, and witness the stepplings of Almighty God amid the mighty tread of earth's millions hastening to destroy each other; put down iniquity, wickedness, and bring forth Zion, the peace of Jerusalem, and the universal triumph and reign of truth and righteousness upon the whole earth.

BRIGHAM YOUNG.

HEBER C. KIMBALL.

JEDEDIAH M. GRANT.

Great Salt Lake City, April 10th, 1854.

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## THE GOSPEL WITNESS.

And "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come."

**READER.** will you consider three things? First, What is the gospel? Second, What use is to be made of it? Third, the result.

**First.** What is the Gospel? You say it is good news. Very true, it is good news. But any preacher from the highest to lowest grade would tell you this. But is any good news the gospel? You may hear of the return of a long absent friend whom you supposed to be lost, or of the discovery of valuable treasure, and much other news which is good and cheering; but still you are a stranger to the gospel. I will tell you what is the gospel. Do not refuse to read or listen. Although you may have attended some place of popular worship for years, still it may not have occurred to you what is, in reality, the gospel. Yea more, you, sir, may even have been a respectable preacher of religion, and yet be ignorant of the gospel. In short, the gospel is good news from heaven in your own day. Now be slow to condemn this definition, and read on with a careful honest mind, and you shall acknowledge the truth of what I say. You and I are agreed in this, that the gospel is good news, But you ask me to prove that it is also good news from heaven. This I will soon

do. Well to the proof. The Scriptures say that the gospel was preached to Abraham. Abraham was surrounded with idolatrous worshippers, and there was no one to preach the gospel to him, unless some one should be sent from the heavens. Accordingly the Lord appeared to him and told him to leave his country and kindred. This was the first good news that dawned upon that generation worth naming. Because it came from heaven. God himself from time to time appeared to Abraham and told him what was good. When he was about to slay his only son, a message from the heavens relieved him from the painful necessity of striking the deadly blow. God instructed him in the choice of a temporal location. Abraham's sons, Isaac and Jacob, although they enjoyed the devout teachings of their father Abraham, still they could not dispense with occasional communications from the heavens.

The gospel or a heavenly message came to Jacob when he was in awful peril from his brother Esau. The Lord came to him at this critical moment and blessed him. And he testifies that he had seen the Lord face to face. Lot received a visit from two angels, who informed him of the necessity of removing his family and friends immediately in order to escape destruction.

Any news or intelligence that did not come from the heavens was never reckoned or considered to be the gospel. Who would now suppose that the newspapers of the day contain the gospel, although they contain much important news about the French revolution, and the Mexican war, and the proceedings of Parliament. Now, to say that the gospel is good news, irrespective of the source from whence it comes, is highly absurd. Nothing can be called gospel that does not come from heaven.

Very well, says my attentive reader; I readily admit that the gospel is in very deed no more nor less than good news from the heavens. But, adds the reader, I am not equally satisfied that the gospel consists in good news from heaven in our own day. Aye, indeed! This is a very important consideration. If the definition of gospel is not limited to *news from heaven in our own day and generation*: then the term *news* may embrace news both ancient and familiar, even things that have been well known for many centuries. Thereby, who will be able to distinguish *news* from things *old*. Who in this day would consider the discovery of the art of printing to be good news after the lapse of four centuries? It was good news some centuries ago. But the news has ceased with its familiarity. John's gospel was good news from heaven to the people living in John's day. But it ceases to become news after the familiarity of eighteen centuries. But it would be good news if the same gospel, with the same gifts, power, and blessings, accompanied with the authority of apostles and prophets were now announced by an angel from heaven. In the latter event, we should have the gospel "euangelion" good news; otherwise, we should have to be content with old news or what *was* the gospel in former days, merely in a printed copy, without living apostles and prophets, without the supernatural power of the Holy Ghost. The ground on which devout people rejected Christ's advent from heaven, and the immediate ministration of supernatural powers in the apostolic age, was that the gospel preached to Abraham and Moses was sufficient. This theological position is still maintained by the Jews even in this day. The argument of Christians is precisely like that of the Jews. The Jews are content with the Old Testament, and Christians are content with the addition of the New. If the argument of the Christian is good that of the Jew is equally good. But the scriptures expressly condemn the arguments of both. "The Letter killeth, but the Spirit giveth life." It is the Spirit that quickeneth. The Old Testament was not the grand means of converting people in Abraham's day, or in Moses' day. Neither was the New Testament the grand means of converting people in Peter's day. When Abraham commenced a dispensation to the generation in which he lived, he was not governed by the books of previous dispensations. He drew his instructions fresh from the heavens. Moses did the same. Jesus Christ and the Apostles did in like manner.

There is a vast difference between faith in books of any description, and faith in the living God. The most sacred book that ever was written has no power in it compared with the power of the Living God. A mere child may throw it down and trample it under foot. But who can wield an arm like the Almighty? One might read and believe the bible with all his heart during a thousand years, and never have

power to heal the sick, cast out devils, or to prophecy, or to speak with tongues, or to forgive sins. Neither would reading and heartily believing the bible ever remit his sins or save his soul. The bible has no power to speak so that any man can hear. For how can they hear without a preacher? How can they preach without they be sent? But when a message comes from heaven in our own day, and confers power on men to preach and to hear preaching, this is good news. This is *the* gospel or "power of God unto salvation." When this communication of power ceases, the gospel ceases, there is no more good news. Sectarian preachers tell of the power that *was*, and not of the power that *is*. They laud the intelligence of visions from heaven that transpired eighteen hundred years ago. But that is the latest news from heaven. *Eighteen hundred years ago!* Not very late news surely! *Rather old?* And yet the gospel or "evangelion" necessarily means good news.

A certain man had a friend or lord living in a far country upon whom he was dependent for many favours; yea, his peace, prosperity and happiness, and even life itself, depended wholly upon the good will of this distant lord. Now who would not think that his lord was offended or alienated from him after refusing to communicate with him for the long period of eighteen hundred years, in any such manner as he had been accustomed to do in all previous ages? What would be thought of this tenant if, at length he goes to his neighbour and says—neighbour, I gave some good news to tell you. Aye, indeed; what is it, I pray you? Why, I have heard from my friend, the lord of all the land! Well, friend, I am heartily glad you have heard because there have been a great many communications sent to him by all the people in these parts, who call themselves his servants and tenants-at-will, and I hope that the intelligence which you have received, will go to suppress many variances and discords that have long produced much confusion, and even bloodshed among his servants and fond people, throughout all these christian countries. Not so fast, neighbour; not so fast. You misapprehend me altogether, if you think that I have heard anything quite recent from our lord. Not so. It is near eighteen hundred years since he has communicated to the inhabitants of christendom. But, as our minister says it is *news*, I thought I would tell you. Humph, humph! News! Ministers are too learned for me who never studied Greek. News, eighteen hundred years old! If it wasn't for learned ministers I verily believe we should need the supernatural gifts again. The plague of it is, there are so many of the different sects getting learnin' to oppose one another, that it costs a fine bit to pay a minister that is sharp enough to whip out the others!

So much has been said because many are very tenacious of the original term "evangelion" or good news. Paul, moved by the Holy Ghost, says, "the Gospel is the *power* of God unto salvation." Here is a plain definition, given by the Spirit of God, and ought to be regarded as higher authority than any lexicon or dictionary. The gospel then, is the *power* of God transferred from heaven to earth, in order to save men, in our own day and age of the word. If the power of God were not transferred to men in our own day, it would not be good *news*, as we have shown. Of what benefit would it have been to Peter and Paul to know that Moses was visited with the power of God some hundreds of years before his day, if the like power was not available to himself in his own day? Why none at all. Is it of any benefit to one perishing for want of bread, merely to know that bread was sent to another man living five hundred years before him? Such intelligence would not contribute to his present necessity, but it might aggravate his perishing condition. The distinguishing mark of the gospel lies in its *power*. This power is supernatural and is always such as God only could make manifest. All creeds and systems of mere human origin may be exercised without the intervention of supernatural agency. But the gospel never came to men without superhuman power. An Almighty hand always attends it. What did the disciples lack previous to the day of Pentecost. They had enjoyed the teaching of Jesus, the Son of God, but still they lacked something, and that something was more *power*. Jesus himself could not confer that power until he had suffered. Says he, "tarry ye at Jerusalem until ye be endued with *power* from on high." "After they received this power of the Spirit, then, they spoke in demonstration of the Spirit and with *power*. And so desirous has God always been to make the power to be conspicuously and undeniably from heaven, that He has chosen weak things and foolish things to subserve his purpose, that the excellency of the power might be of God and not of man. To as many as

received him, to them gave he power to become the sons of God. The body of true believers in the apostolic age were to be attended with the signs and tokens of Almighty power. This principle was recognised and distinctly announced in the apostolic commission to preach in all the world. "These signs shall follow them that believe." In my name shall they cast out devils, speak with new tongues; if they shall take up serpents or drink any deadly poison, it shall not hurt them; they shall lay their hands on the sick, and they shall recover."

Now, none of these things could take place without power. The sick are not recovered by laying on hands, without extraordinary power. The natural force of poison is not abated or nullified without the interposition of power. Neither is the gift and power of speaking a new tongue conferred in a moment by laying on hands, by means of mere human power. But the true gospel was eminently and emphatically attended with supernatural power.

No godly man ever pretended to know God only by means of supernatural revelation. Pharisees and sectarian pretenders have always claimed that it was sufficient for them that their ancestors, living in some previous age, knew God by revelation; but as for them, pious descendants, they had no need. Any gospel, destitute of supernatural power, is destitute of God. It is barely on a level with other human systems. But the gospel of Christ is the power of God unto salvation. Take away the power of the gospel, and you take away the remission of sins, and the healing of diseases, and the spirit of prophecy. Take away the power of the gospel, and you take away the ministry of angels, and the illuminations of visions and dreams, and the doctrines of miracles, &c. But when these things shall be taken from the New Testament, what will there be left? What a feeble and contemptible relic of a system would the New Testament become without these things? How insignificant would the history of Christ and his Apostles, or that of the prophets of the Old Testament without these things? Look at a bible without prophets and apostles for the work of the ministry, and without a Holy Ghost to derive intelligence and power from Christ. Without the gift of prophecy to acquaint men with things future, or call to remembrance things past, without a healing ordinance for the blind, the lame, the deaf, the palsied, the sick—without miraculous power to cast out devils—shut the mouths of lions—quench the violence of fire—seal up the heavens against rain—rebuke the angry elements, and feed the famishing; without any order of angels to communicate between the heavens and earth—without faith to stay the progress of the sun, and put to flight the armies of the aliens, and subdue kingdoms. Take the principle of power from the ancient scriptures and where is the doctrine of the resurrection of countless millions of the human family from the dust of death? From whence comes the hope of harmonising the adverse spirits of the animal and human race, and of establishing familiar intercourse between the heavens and the earth, and of causing a perfect conformity to the divine will and celestial order on the face of the whole earth? Without these teachings and exhibitions of power, the bible would become one of the silliest and most impotent books that was ever printed. A system of religion, drawn from a *powerless* bible, one would scarcely suppose could ever be imposed upon any but the weakest and most benighted minds. A bible bereft of all these supernatural powers would bear so little resemblance to the true records of the ancient revelations, that any man that should offer it as a substitute would be accounted as the most bare-faced impostor. As well might a fruit tree that had become perpetually barren be recommended for its fruitfulness, as that the bible should be recommended after it is bereft of its divine power; and as well might men think to feed a family on the fruit of a barren tree, merely because the tree is said to have borne divine fruit in some centuries past! But, reader, that which the bible *would* be without supernatural power, that same, modern christianity, *now* is. What I have represented the powerless bible to be, is a proper picture of modern christianity. Modern christianity never appears so odious, or in such ugly features, as when it claims a parentage from the Old and New Testament. A donkey might better claim parentage in the noble image of man, than modern christianity in the bible! If you wanted to select a striking specimen of the ridiculous, you might set a modern doctor or bishop by the side of a primitive apostle. The apostle lays his hands on the sick to heal him. The bishop sends him to the physician. The apostle heals the cripple at the temple gate in the name of Jesus; the later recommended the almshouse and hospital.

The former addresses strangers out of distant nations by the gift of tongues; the latter forbids it, and recommends a course of study in the university. The former baptizes believers only for the remission of sins; the latter sprinkles infants who have no sins and are fit for the kingdom of heaven without baptism. The one lays on hands to confer the Holy Ghost upon all who obey the gospel, according to a standing divine promise of all ages; the other says the Holy Ghost has ceased his supernatural work. One receives the ministry of an angel to open his prison door; the other has servants enough to open his palace gate and has no need of angels. One endures joyfully the spoiling of his goods for Christ's sake; the other spoils rate-payers, goods greedily for his lusts sake. One preaches a living God with body, parts, and passions; the other preaches a God that once lived in former days without body, parts, and passions.

What are the good tidings that modern preachers bring to the people? Why nothing at all. The good tidings that saints anciently brought to the people were, that a message had come from the heavens—from God the Father of Spirits. Modern preachers bring no such tidings from God, which shows that God does not communicate with them as he did with the saints of former ages. The God of modern christians is not a God of wonders, signs, and mighty deeds, as he was to ancient saints. But the true God is unchangeably the same at all times and the same faith and obedience will be followed with the same fruits—the same signs and wonders. The gospel being the power of God, has a transforming influence to renew men's minds and bring them into the perfect image of God. Believers are first born of the water and then of the spirit of God. Through the spirit of God they become partakers of the divine nature, and though it doth not now appear what they shall be, yet we know that they will be like Jesus Christ. Whatever attributes and godlike powers and virtues Jesus Christ possesses, the Saints will possess similar attributes; and through faithfulness become perfect as their heavenly father is perfect. The growth and perfection of the Saints can only be limited by the boundless perfections of the Spirit of which they are partakers.

As they are born of a Spirit infinitely wise and powerful, their onward progress is towards glories unspeakably great and infinite. They are changed into the image of God, as by the spirit from glory to glory. "Behold, what manner of love, the Father hath bestowed upon us, that we should be called the Sons of God!" It was no marvellous thing even, to call them Gods to whom the word of God came. Inasmuch as God is the father of his own sons, he is the God of gods and King of kings. Surely men should praise Him who hath made them kings and priests unto God. When men in any age of the world have obtained the Spirit of God by adoption, they have been put in possession of the same principle of power and wisdom by which the Almighty works. Hence, Jesus said, that his followers should do greater works than He (Jesus) did.

All the attributes of divine power and wisdom are perfectly communicable to them who cherish the Spirit of God, even to fulness. By the power of God Sampson puts to flight whole armies—Joshua arrests the planets in their orbits—Elias holds back the rain for the long term of three and a half years—others foresee and describe events down to the winding up scene of this earth. Herein is a specimen of the attributes and powers, with which mere men, in a short period of a few years have been clothed by the gospel, which is the power of God unto salvation, to them that believe. No one can entertain a rational doubt that, by the same principle of power in the ages to come, the glory of man will as far transcend anything that has as yet been recorded of man, as the heart can conceive or tongue express. All this, because he is assimilating to the glory of God, even to the likeness of His image by the eternal Spirit. Herein is the excellency of the gospel, that it makes those who obey it like unto God. Not barely like him in purity, but also in power and wisdom. The righteous will know as they are known, and the manifold wisdom of God be shown forth in the church, which is the pillar and ground of the truth. The true church is destined to exhibit the varied perfections of the Godhead, even as the fruit exhibits the character of the tree.

The gospel is God's process of saving men; that it will be needful to man, not only in this world, but also in all future worlds. It is the power by which God transforms him from one measure of divinity to another, even from glory to glory. Whatever wisdom, power, glory, and dominion, and blessing, exist in heaven, or even in the heaven of heavens, either in worlds that now are, or in worlds that shall be, the faith-

ful Saint is a lawful heir unto, in Gods own due time and order, "for all things are yours." If men are not made partakers of the good word of God, and of the power of the worlds to come, "they are surely poor indeed." But the true believer, who keeps the commands of God, will continue to be a partaker of supernatural power throughout all worlds to come. And no man ever truly received the true gospel who did not at the same time receive a measure of the keys of supernatural power from God. For the gospel is the power of God, and "therein is the righteousness of God revealed from faith to faith." When supernatural powers cease from off the earth, then the gospel ceases. When supernatural wisdom ceases, mere human wisdom and the cunning of the devil ensues. The world by wisdom know not God, for no man can know him except by revelation.

Having briefly told what the gospel is; let us next consider what use is to be made of it. It is to be *preached* in all the world. Consequently preachers must be called and appointed to do the work of preaching. These are explicitly named in the Scriptures. First, apostles; secondarily, prophets, evangelists, &c. No man can preach except he is sent by God. He must be called of God, as was Aaron. He must also be endued with the gift of the Holy Ghost, by laying on hands. For, without the gift of the Holy Ghost, no man can say that Christ was sent from heaven. No man was ever authorised of God to preach the gospel who did not believe in immediate revelation, and miracles, and the ministry of angels, in his own day and age. It is wholly and purely an invention of men, to commission any man or set of men to preach the gospel, who do not believe in these things in their own day, and who are not themselves, more or less, the partakers of supernatural powers through faith. None but men of the greatest arrogance or grossest delusion ever entered the ministry with any other belief. An awful curse is pronounced upon any man or angel who enters the ministry, without a full and cordial belief in immediate revelation, and miracles, and the ministry of angels, in his own day and age. A man that has any other belief, has not the doctrine of God, and is a stranger to God, and the wrath of God abideth on him. No example can be found throughout the whole bible, where an approved minister of God, ever had an opposite belief. Any other ministry is an organized rebellion against the order and government of heaven, and will speedily be overthrown by the power of God. When men enter the true church, they form an intimate connexion with the general assembly of Saints in heaven and upon earth, and also with angels, and with Christ the mediator, and God the judge of all. And all the powers of this vast and august assembly are available through faith in their time and order. Being qualified, the preachers are to go forth and proclaim the good news of immediate revelation, miracles, and the ministry of angels, &c., as aforetime, calling on all men as a consequence to repent and be baptised for remission of sins, in order that they may receive the promised gift of the Holy Ghost, and partake of the word of God for themselves, and the powers of the world to come. The burden of the last angelic message to the nations of the last days, being "to fear God and give glory to him for the hour of his judgement is come." **THIS GOSPEL** which is the power of God unto salvation to them that believe, is also the power of God and wrath of God to the destruction of them that believe not. It is a savour of life or of death. It is good news to the upright, and matter of wailing and misery to the incorrigibly wicked. It must be preached in all the world, for a witness to all nations. The world is now put on trial, in all its parts, as fast as the gospel can be preached to it. The witnesses are the gospel. The decision of the judge will be according to the testimony of the gospel. The preachers are to notify the world of this truth, viz., that they will be judged according to this gospel of immediate revelation, miracles, and the ministry of Angels, &c., in their own day and age. There are three things that all men are to subscribe to, in order to obey the gospel. Without these three things in their favour, they will be condemned to wrath and banishment from the presence of God. The spirit, the water, and the blood, must witness in their favor, or there is no salvation. The blood of Christ is the basis of the everlasting covenant, without which, neither the water nor spirit would ever have been offered to mankind for their salvation. This is the groundwork and platform of salvation. He that counteth the blood of the covenant an unholy thing, will receive no benefit from the water or the spirit, but is a fit subject for the burning. If any man refuse the water in baptism, he never can put on Christ, nor wash away his sins. Neither can he be partaker of the Holy Ghost, which is the light and power of God to the soul. Many devout persons have been damned



for rejecting water baptism; because the mouth of the Lord has said, "That except a man be born of the water, he cannot enter the kingdom of God." The Lord will not lie. The want of a small key, often fills the minds of rogues and thieves with chagrin and anger sufficient to break locks and doors, if it were in their power; but all in vain. Jesus came by water, and if men cannot come in like manner as he did, they cannot come at all. They might as well face a phalanx of fifty-six pounders for countless ages in succession, as to think of entering the kingdom in any other way, than by water. See how restless pride rages in the bosoms of fools that will not submit to the righteousness of God, and be born of the water! The next thing that all men must have in their favour, is the spirit of God—the Holy Ghost. Without this you are none of Christ's. If the reader has got any Holy Ghost without being first born of the water, or if he has got a Holy Ghost that is not supernatural, and that does not derive intelligence from Christ in visions, dreams, and prophesying, or in wisdom and power that is more than human, or that does not teach him things to come, and even the deep things of God—if he has got any other Holy Ghost, he had better give it up forthwith; because it is no less than a lying spirit that will deceive him, and lead him down to hell, even, as an ox to the slaughter. Beware of it! Say nothing about Cornelius's receiving the Holy Ghost so wonderfully, together with the special ministry of an angel, unless you have received the same. If you have been born of the water and the spirit, then the spirit of God will bear witness in such a manner, that you will have no doubt of your adoption. The kingdom into which you are now born, and of which you are a legal member and fellow citizen, has certain marks or "signs" that are so palpable and easily known, that you might as well doubt the existence of the sun and moon, as to doubt the marks of the kingdom of which you are a member. God has said that certain signs *shall* follow them that believe, &c. Where these signs do not follow, there, you may know assuredly that the kingdom of God does *not* exist. If these miraculous signs are not to be found on the earth: then, the kingdom of God is not to be found on the earth.

But these miraculous signs are now to be found on the earth. But says the reader show them to me, and I will believe and acknowledge that the kingdom is set up. I say then in reply; obey the gospel, and you shall both see, and hear, and know for yourself that the kingdom of God is in your midst, in very deed, in signs, wonders, and mighty deeds that cannot be denied. But says the reader, I cannot get faith to obey Smith's gospel lest I should be deceived, and become an object of pity and ridicule to all respectable people.

Hearken! incline your ear, and listen a moment! Smith's gospel is nothing more or less than Paul's gospel. They are both a part of that everlasting gospel, that will be in use throughout all worlds. The common basis of both these systems, is immediate revelation, which will be needed while human beings are at all destitute of the attributes which clothe the all-wise God. Now if you cannot get faith to obey this gospel without first seeing some palpable miracle, then, you are an unjust and wicked person. For it is written, that the "just shall live by faith." Wicked and adulterous men have always asked for a "sign." "Let us have sight of one miracle," say they. The very demand of a miracle is the grossest insult to God. It questions the veracity of Jehovah with a bold and impudent front. God says, that miraculous signs "*shall* follow them that believe." But the vile hypocrite and shameless rebel dispute his word, and say; prove it! Oh, horrible! "He that believeth not shall be damned." Hear it; oh, hear it! Faith comes by hearing, not by seeing. Here is the struggle. On the issue of your faith, comes life or death. Faith gives you the victory, on the banner of which is perched the sparkling crown of eternal life. But vile unbelief is followed with shame and everlasting contempt. Now, if you resist this plan of salvation by faith in the supernatural power of God in your own day and age, you resist the Holy Ghost also, in so doing. Because, the Holy Ghost is the great witness that always attends the true gospel, convincing of sin, of righteousness, and judgment. This witness, though unobserved, is true and faithful, and makes honest men believe; and wicked men tremble with fear and rage. This is the standing witness on earth and recorded in heaven.

It is utterly impossible for an honest man carefully to hear this gospel preached by a servant of God, without having good evidence that it is in very deed, the true gospel of Christ. The Holy Ghost never neglects exerting his convincing power upon the minds of diligent, honest hearers.

All nations must have the testimony of the gospel before the end will come. Great changes and revolutions may be anticipated before all nations can be expected to have a satisfactory offer of the gospel.

When thrones have been sufficiently cast down, and all other stumbling blocks removed that have hindered the gospel from being preached in all the world, then the gospel will speedily be preached to all nations, after which the end will come. The end will come! Awful period! a time of trouble such as never was known before, or ever shall be again upon the earth. When the righteous have been abstracted from the nations of the earth and gathered to Zion, all impediments to crime and error will cease to exist. The sluice-ways of corruption and violence will be thrown open, and the infuriated passions of all flesh will rage in terror and wild consternation. The catastrophe of earth's rebellion against God and prophets will be consummated in a manner never to be forgotten, worlds without end. The tragic scene of nation rising against nation, and kingdom against kingdom, and cities against cities, and towns against towns, and man against his fellow man, and woman against her sex, and child against child, will be a spectacle of penal terror and discipline not equalled by the universal deluge. The concomitants of plague, fire and famine, with the bellowing roar and blaze of falling planets, so often foretold and as often forgotten, will finish the victory of the prince of life; amidst the flourish of trumpets and the loud shoutings of the just, and griefful wailings of the lost.

Yes, then shall the end come! The reality shall come at last. The taunts of the sceptic—Where is the promise of his coming? They will never be heard any more! But, alas! the woful state of that generation on whom the end shall come! Have you ever seen a vessel at sea freighted with hopeful passengers; a raging fire suddenly bursts forth in every part of that lonely ship that mocks all efforts at resistance. There is no retreat! The thoughts of friends, possessions, country, and life!—The appalling induction to an untried eternity all rush with tempestuous power upon their minds! Thus when the holy messengers of the nations return to Zion, bind up the law, and seal up their testimony that the nations are henceforth irreclaimable. Oh! what wild consternation and unquenchable anguish will pervade all ranks and grades of society. All that is withdrawn! The dark pall of death shrouds the universal footstool. Oh! that dark hour when the sun and moon cease their light, and falling stars only light up the gloom that hovers over trembling nations! The heavens shake! The sign of the Son of Man at length dispels the darkness! A flourish of trumpets from angels announces the near approach of the Son of Man! Awful moment to unbelieving sign-seekers! Hush, oh earth, oh, earth! Hush your wailings and look up! See in yonder heavens Him in whom you would not believe! Every eye shall see him! You have often wanted truth demonstrated by miracles, in order to make you believe, but now you shall see the Prince of Miracles; but not as a friend: for all the kindreds of the earth shall wail because of him! Oh! what wailings will rend the air in that day! Frowns on his countenance lower! But a few upright souls are still scattered here and there among the wailing nations, as apples on the outmost boughs. To such the angels wing their way from one end of heaven to the other before the fatal blow makes an end of earth's wickedness. Oh! man, you and I shall see that scene either among the victors or vanquished! It is nigh at hand: even at your doors! Awake, repent, and be baptized for the remission of your sins without delay, or your destruction will not slumber.

Self-called ministers—chosen of men, but disallowed of God!—cease to preach for hire and divine for money! Cease from your eloquent harangues in order to be seen and heard of men, while the knowledge of the true God never entered your hearts! You have exerted the counsel of God against yourselves, not being baptised for remission of sins by one "called of God as was Aaron." Though praised by men for your learning, eloquence, or zeal, God commands you to repent. Publicans and harlots will enter the kingdom of God before you, because your sins are greater than theirs; and you handle the word of God deceitfully, and make much of his word of none effect by your traditions; and you teach the fear of God by the precepts of man, denying the power of God. Repent; cease your slanders against the true servants of God, else your portion will be cast with hypocrites and unbelievers; and the condition of the worshippers of Gaudamah will be far more tolerable than yours.

## ORIGINAL CORRESPONDENCE.

## WHERE SHALL I BURY MY DEAD?

To the Editor of the "Sydney Morning Herald."

Sir, In presenting the above question to you and the public, I shall give a statement of facts in connexion with my residence in this colony, having a reference to the above important question.

On the 18th of January, 1841, I arrived in this harbour; on the 31st my first born, Jacob Richard, aged seven years, died suddenly in the immigration tents. An order was given to bury him in the Presbyterian ground. How this was done, I cannot tell; I had never represented myself as a Presbyterian. My declaration before the Commissioners in England and at this place was, that I belonged to the "Welsh Calvinistic Methodists," except it was that the person having the charge of the immigrants at that time gave such an order, believing Presbyterianism to be the nearest to the denomination to which I professed to belong.

A Mr. Morgan, then residing in Parramatta-street, officiated on the above occasion.

On the 22nd of September, 1849, my son Jacob Richard, the second, aged fourteen months, died, and on the 24th, I applied to the Rev. Dr. Fullerton for an order to open a grave for my deceased child. Dr. F. enquired whether I was a Presbyterian: my answer was that I was brought up amongst the "Welsh Calvinistic Methodists," but that I had a son already buried in the Presbyterian ground. He (the Dr.) then remarked that my having one already buried there, he could not refuse me, but that it had been determined that no new orders should be given except to Presbyterians. He gave me the order and officiated on that occasion.

On the 4th instant, my daughter Ellen, aged sixteen months and a half, departed this life. In the hour of affliction a friend (Mr R. Evans) offered his services to attend to the necessary arrangements for interment. Amid other requisites he had to call on the Rev. Dr. Fullerton for an order to open the grave. He was asked by the Dr. was I Presbyterian? Mr. Evans answered, that I belonged to the Church of Jesus Christ. The Dr. remarked, "the Church of Jesus Christ of Latter-day Saints," and was answered, "yes, that's it." He (the Dr.) then said, "I cannot give an order." The Dr. was then told that my only desire for receiving such an order was, that I had two children already buried there. He then answered, "I will not give an order." and politely invited my friend to withdraw, by opening the door for him.

Now as I, in common with all my brethren, believe that all the sons of Adam are mortal, and that none can escape the penalty of his transgression, and also not knowing what a day may bring forth, I think that it is an important question to us and the public - Where shall we bury our dead?

As to my own right, I will observe that having resided nearly fourteen years in the colony, I have indirectly contributed my quota to the public revenue, a portion of which is applied to denominational support, the Presbyterians receiving their share, and my first interment having been made through the order of an agent authorised by the Government to act in such cases; and my second, having taken place through the order of a duly qualified Presbyterian Minister, who also officiated on the occasion, that, therefore, I had a positive right to bury my daughter Ellen in the Presbyterian ground, and that an act of injustice has been done me by the refusal.

I will add one remark more, and that is, that although this refusal has prevented the dust of my children from mingling together, it is a source of consolation that it cannot prevent their spirits from uniting, for they were all such, relative to whom the Saviour said, "Of such is the Kingdom of Heaven."

By the insertion of the above, you will oblige an afflicted and distressed father.

JOHN JONES.

Chippendale, December 7, 1854.

(This letter was inserted in the "Herald" and "Empire" on the 9th inst.)

## INTELLIGENCE FROM NEW ZEALAND.

A letter has been received from President A. Farnham, dated Wellington, Nov. 19th. He was in good health; a place for preaching had been established at Auckland. They had visited Nelson, and obtained the promise of a school room to preach in, but when the time came, they, (Elders Farnham and Cooke,) found the door closed against them. They preached out of doors to a good and attentive audience, many of whom purchased books, and expressed a great desire that they should visit them again, they arrived in Wellington on the evening of the 18th, and are in hopes of soon obtaining a place to preach in. President F. may be expected in Sydney about the close of the present month.

## AN ADDRESS TO THE ABORIGINALS OF NEW ZEALAND.

Awake ye sons of Mauri—  
Your day is drawing nigh,  
For there is now amongst you  
Servants of the Most High.

Bearing true light and knowledge  
In simple strains of love,  
Fill'd with the Holy Spirit  
Received from above.

Their message is the Gospel  
Restor'd again to earth,  
The power of salvation  
Thro' laws of second birth.

Faith, repentance, and baptism  
For remission of your sins  
And the Holy spirit giv'n  
By laying on of hands.

Are blessings they will minister  
In the name of Israel's God,  
With power and authority  
Received from the Lord.

'Thro' the Holy Priesthood after  
The order of God's Son  
In these last days restored  
Unto His chosen one.

Making known His covenants to  
Saints in ancient days  
Who sought His favoured blessings  
With supplicating prayers.

That they might each inherit  
The offspring of their loins,  
And be united to them in  
Ever enduring ties.

To Abram, Isaac was given—  
On each the promise rests,  
But with a greater promise  
The Patriarch Jacob's blessed.

That through Judah's favoured lineage  
The Shiloh King should come:  
To Joseph's tribe is given  
To gather Israel home.

From every tongue and people  
Wherever they have gone forth  
Unto their lands of promise  
Confirmed by an Oath.

The Islands must yield the seed  
Of Abram's faithful one,  
The North give up its portion—  
The outcast gather home.

And each receive their blessings  
From Ephraim's favoured hands,  
Whose horns are as Unicorns  
To push them to earth's ends.

That being redeemed in Zion  
They may indeed rejoice  
Possessing an inheritance  
In the land that's most choice.

And Judah too shall gather,  
Jerusalem build once more,  
And there His laws establish  
Just as they were before.

When Gentiles will assemble  
His Glory to destroy,  
But he will be delivered  
Through Christ the Lord on high.

Who with all His Saints will come  
The ungodly to destroy.  
And 'stablish peace and righteousness  
And fill the earth with joy.

When Israel shall one nation be,  
And that for ever more,  
Christ their King shall reign o'er them  
And all nations Him adore.

Then hear ye sons of Mauri  
The message which they bear,  
Attend unto their counsel  
And Israel's blessings share.

That you may be exalted  
In high and holy spheres,  
Crown'd with celestial glory  
Throughout all eternities.

SYDNEY

JOHN JONES,

**Price Sixpence.**

Edited and Published by A. Farnham, Sydney.

# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

**Church of Jesus Christ of Latter-Day Saints,**  
**IN SYDNEY.**

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“HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 26—27.

MONDAY, JANUARY, 15, 1855.

Vol. I.

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QUARTERLY CONFERENCE OF THE AUSTRALASIAN  
MISSION OF THE CHURCH OF JESUS CHRIST OF  
LATTER-DAY SAINTS, HELD AT THE OLD ASSEMBLY  
ROOMS, KING STREET, SYDNEY, JANUARY, 7th, 1855.

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PRESENT :—

Augustus Farnham, President, and Josiah W. Fleming, First  
Counsellor.

TRAVELLING ELDERS :—

James Graham, John S. Eldridge, John McCarthy.

SYDNEY BRANCH :—

John Jones, President, William Robb, and Robert Evans, Coun-  
sellors.

The meeting was opened by singing the 121st Hymn, “Sweet is  
the work my God my King,” &c.

Prayer by Elder James Graham.

Sung the 126th Hymn, “Except the Lord conduct the plan,” &c.

The meeting was called to order by President Jones.

Elder Augustus Farnham was appointed President of the Con-  
ference, and Elder J. Jones, Clerk.

Resolved—

1st. That we receive and sustain Elder A. Farnham as President  
of the Australasian Mission, and Elders J. W. Fleming and B. Frost  
as his Counsellors.

2nd. That we receive and sustain Elder J. Jones as President of  
the Sydney Branch, and W. Robb and R. Evans as his Counsellors.

3rd. That we receive and sustain Brigham Young as the Presi-  
dent of the Church of Jesus Christ of Latter-Day Saints in Zion, and  
throughout the world, and as their Prophet, Seer, and Revelator, and  
as their Leader in Israel; also Heber C. Kimbal and Jedidiah M.  
Grant as his Counsellors,

4th. That we receive and sustain the Twelve Apostles and all

other Authorities of the Church in Zion, and throughout the world.

The President then called for the Reports—Elder J. W. Fleming presented the report of the Adelaide Conference, received by letter from Elder A. P. Dowdle. A Conference was held on the 3rd of December last, from the reports of which it appears that there has been added to the Church by baptism 13, by certificate 4; total number of members in that Conference 70. Prospects are cheering. It makes the hearts of the Saints as well as the Elders to rejoice at the progress of the work of the Lord.

He next presented the Report of the Victoria Conference, received by letter from Elder B. Frost; there had been 3 baptised and 4 received by certificate; total number of members 60. The Elders are faithful, but the excitement that has prevailed at the Diggings, and the opening of new places, and the scarcity of labourers, has caused that there has not been more baptised. Elders Frost and Owens are labouring at Launceston, V. D.; prospects of the work are good in that place; many are enquiring, the expectation is that a good work will be done there.

Elder James Graham said that since last Conference I have been labouring a part of the time at the Illawarra District with Elder McCarthy; there were 5 baptised before last Conference, and there has been 7 added since. I laboured with diligence,—tried to do all the good I could, and preached to those that would hear. Many that seemed to be believing became darkened and turned to be as great enemies as they could. In consequence of this feeling, and it being harvest time, it was thought wisdom that I should leave, so I left Wollongong and came to Sydney, since which I have been labouring in the neighbourhood of Camden; have preached the Gospel to some who have never heard it before. I have done the best I could according to the strength God has given me.

Elder John S. Eldridge said, Brethren, I am happy to present myself before you—I rejoice in the work of God in which we are engaged, having been called upon for a report for the last three months. After last Conference I started out in company with Elder Fleming on the South Western Section. We visited Windsor, Penrith, Camden, where we baptised two. Having received permission I came into Sydney. After a few days I returned and baptised two at Emu Plains, near Richmond: my labours have been in that section, and I returned *via* Kissing Point, striving to do the will of God, and teaching the things of His Kingdom. In leaving I told them that I did not know whether I should return or not; they were very desirous that they should not be left alone; the work is progressing, and I believe that there will be a good work done in that section.

Elder John McCarthy—since last Conference I may say that I have been labouring in two fields of labour; the one as has been

alluded to was at Illawarra, where I baptised 7 ; finding the field too small I came down to Sydney, from whence I proceeded to the North Shore, and from thence to Brisbane Water, travelling by the sea coast. At Gosford I called on a Roman Catholic Priest, I told him that I was a Minister of Truth, and asked him for something to eat, and for lodging ; he said that he had not room to accommodate me, but he took me to the principal hotel, where I was boarded and lodged. I obtained a place to preach in—published a meeting—he (the R. C. Priest) attended, after meeting he spoke a few words saying, that he was the person that I came to for assistance, but that he did not think that I was going to stop there among his people. He withdrew his support from me, when the Host said that he believed that I had brought the truth, and that I should be welcome to his parlour and my board as long as I stopped. Many are enquiring---truth is flourishing.

President Farnham said, since last Conference I visited the N. W. Section, and baptised 6 in East Maitland. I took a Mission to New Zealand ; Elder William Cook accompanying me. It has been a very interesting although a very laborious mission. It is the labour that makes the work interesting. I left this place and went among strangers, not knowing the first individual. We arrived at Auckland on the 27th October, 1854. We found the houses of accommodation in that city full in consequence of an influx of immigrants ; we had therefore to hire unfurnished apartments. After having visited the respective ministers we gave notice by advertisement of our meeting, to be held at the Venetian Cottage, (or late residence of General Pitt) ; our meetings were very well attended ; a very good impression was made, as much as could have been expected. There seemed to be much inquiry—many purchasing our books. The above place has been secured until May. After holding several meetings in that city we proceeded to Onehunga, intending to hold meetings, but we were not permitted in consequence of the departure of the steamer for Wellington, intending to call at New Plymouth, but in consequence of the roughness of the weather we could not get in, we proceeded on to Nelson ; being delayed there we made arrangements to hold meeting, having obtained permission to use the public School House, about 5 o'clock on the day appointed we went to the School House for the purpose of lighting up for the meeting, we found the door closed, and were told that we should not have it : the people having began to assemble, we improved the opportunity by preaching out of doors, the congregation was very numerous and very attentive ; at the close of the meeting I stated that we had a few books if any wished for them, we had not half enough to supply them the demand was so great.

When we applied for the above place we were told by Mr. Camp-

bell, and Mr. Stanton, Trustees of the School House, that all who preached from King James' translation of the Bible, had liberty to preach therein, but on the day of meeting, a meeting of the Trustees had been called, (who with the exception of Messrs. Campbell and Stanton, who throughout the whole, behaved towards us as gentlemen,) determined as the Mormonites "did not come within the limits of the By-law of 1852, as a Christian Denomination, that therefore they could not have the use of the room. This resolution was disapproved of by the generality of the inhabitants, and after we had left another meeting was called in which it was carried:—that as the Mormons were not allowed to preach in the School House, no other denomination should.

After our out-door meeting the people were very anxious to hear more from us, and Mr. Ross having offered us the use of a very large Room, we gave notice of another meeting, but were obliged to leave the appointment unfulfilled, in consequence of the departure of the steamer for Wellington.

Having arrived at Wellington, here we applied for the use of the Institute and were refused by a vote of the committee. We then hired the assembly rooms by the advice of one of the said committee.

Our meetings were well attended, good order and attention; many purchased books. We also held meetings at Karoi, about 4 miles from Wellington, our meetings here also were well attended, much inquiry, many being interested in the work. There were calls from many places for preaching. I left that place leaving Elder Wm. Cooke in charge.

On my return to Sydney I had another opportunity of giving another Lecture, to the inhabitation of Nelson, many of whom were much pleased and interested in the same. Several expressed a great desire to leave that place, and go where the saints were, that they might live as Saints, and enjoy the blessing of God.

The prospects of the work of the Lord in New Zealand is very good, more so than I expected, and I doubt not but that through the labours of Elder W. Cooke, who is a faithful servant of the Lord, many will be brought to a knowledge of the truth and their hearts made to rejoice in the New and Everlasting Covenant, and that a good work will be done there.

Elder Jones said, you are aware that my labours have been principally in this place, 2 have been baptised in Sydney. According to the instructions of the President, I took a tour through the N. W. Section, preached every day, was much blessed, had much of the spirit of Lord, baptized 7.

President F., addressed the meeting.

Sang a Select Poise.

"Awake, ye that slumber arise from the dust."



Conference adjourned to 3 P.M.

Benediction by Elder Jones.

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3 P.M.—Meeting opened by Singing 195th Hymn, “Ye Ransom of the Lord.”

Prayer by Elder J. S. Eldridge.

Elder William Baxter, was called to take a mission, according to the counsel of the Presidency, Elder Joseph Ridges, was called to go on a mission with the President to Melbourne, Adelaide, &c.

Elders J. Graham, and J. M‘Carthy, were appointed on a mission from Hawkesbury, to Brisbane Waters.

The President addressed the Saint, on the subject of gathering.

Sacrament administered by Elder Jones.

Meeting addressed by Elders J. W. Fleming, and J. Graham.

Sang the 12th Hymn.

“Ere long the veil will rend in *twain*.”

Adjourned till half-past seven, P.M.

Benediction by J. W. Fleming.

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Half-past 7 P.M.

Sang the 286th Hymn.

“All, hail the new born year.”

Prayer by Elder J. M‘Carthy.

Sang the 278 Hymn.

“Wake awake, the world from sleeping.”

Elder J. Jones addressed the meeting on the Nature, Character, and Responsibilities of the Priesthood.

Sang the 243rd Hymn.

Adjourned until 8 p. m. on Monday, at 103, Parramatta Street.

Benediction by President Farnham.

January 8th, Monday evening, 8 p. m.

Prayer by Elder Fleming.

The President addressed the Brethren, giving much important instruction and counsel to the Travelling Elders and the brethren in general; he was followed by Elders Fleming and Jones.

During this Conference the hearts of the Servants of the Lord and His Saints have been made to rejoice. The prospect of future operations are cheering. Calls are made from many places for preaching, but the labourers are so few that they cannot be supplied. Here indeed it may be truly said the “harvest is great and the labourers” are few.

A FARNHAM,

PRESIDENT.

JOHN JONES, CLERK.

## REMARKS ON THE STANDARD OF DIVINE TRUTH.

BY THE LATE REV. A. CARSON, L.L.D.

BEFORE any important advances can be made in any science the foundations of it must be ascertained and accurately discerned by those employed in rearing the superstructure. Whatever rests on any other grounds, though it may add to the apparent size of the building, diminishes its strength and beauty. For more than two thousand years, the inquiries of philosophers concerning the works of God, were carried on by hypotheses invented by ingenious men, for explaining the phenomena of nature, and during all that time, few real discoveries were made with respect either to matter or mind. Lord Bacon was the first who clearly pointed out the proper method of philosophising ; Sir Isaac Newton on Natural Philosophy, and Doctor Reid on the Science of the Mind, were the first to put it in practice. In both of these departments of knowledge, one theory succeeded another till the time of these illustrious philosophers ; but since that period, their respective sciences rest upon a foundation from which they can never be moved. And what has produced this remarkable difference between their systems, and those of all preceding philosophers ? It is solely to the standard of truth which they ascertained, and to which in all their inquiries they appealed. Had he invented a theory, and proceeded by conjecture, Newton, with all his vast abilities, would have reared only a temporary fabric, to be blown away by the next innovator. The philosophy of Aristotle reigned in the schools without a rival, till the time of Des Cartes. That great man completely overturned the theories of the Stagyrte, but instead of building on more stable ground, he set himself to invent a theory of his own. By the contrivance of an immense whirlpool of subtile matter, he carried round the heavenly bodies in their evolutions, like straws and chaff in a tub of water, and this wild conjecture satisfied a great part of the learned of Europe for a considerable time, and with many, prevented the reception, even of the discoveries of Newton, for half a century. Despising vain conjectures, and being guided in his experiments and observations by those self-evident rules of philosophising which he had laid down, Newton ascertained those laws of nature that must for ever give satisfaction to the mind of man.

The revolution effected by Doctor Reid in the philosophy of the mind, is not less wonderful than that effected by Sir Isaac Newton, in that of matter. By taking for granted principles that are false, and rejecting the authority of others that are self-evident, philosophy, till his time, had established the most monstrous and incredible absurdities. The principles adopted by philosophers had rejected the testimony of the senses, and left no evidence even that there is an external world. By the most conclusive reasoning from these principles, Berkeley had proved that there is no matter in the universe, and with equal validity Hume advanced a step farther, and boldly annihilated both matter and mind. According to this great philosopher, there is neither matter nor mind, neither God nor devil, nor angel nor spirit, nothing in the universe but impressions and ideas. And all these monstrous absurdities flowed regularly from the principles acknowledged by all philosophers till the time of Doctor Reid. And how did Reid restore us the world from the united grasp of all the wise men of the world ? By settling the standard of philosophical truth, by vindicating the authority of the testi-

mony of our senses, and rejecting that of the figments of philosophers. In ascertaining the powers and faculties of the human mind, he admitted no appeal but to the mind itself by observation and experiment ; and every fair result of such an appeal he received with avidity, however opposite to the established sentiments of philosophers. By this process he has done more to ascertain the principles of the human constitution, than all the philosophers who preceded him ; and it is only by following in his track, that this science can be perfected.

It would not be without interest for a Christian to read the observations of this philosopher on hypotheses, as almost without exception they apply to the theories of men with respect to the contents of the Scriptures. If hypotheses have led men to misinterpret the works of God, hypotheses have led them to misinterpret his word. The analogy is singularly striking.

And if human conjecture has ever failed with respect to the works of creation, shall it succeed with respect to the depths of the divine counsels in the redemption of sinners ? Vain theologians, will ye not learn from this, that the way to discover the mind of God, is not to form hypotheses, but to examine the Scriptures ? What is it produces your infinite diversities ? How is it ye deduce from Scripture your innumerable errors ? Ye form theories, and then wrest the Scriptures to agree with these. With the arrogance of Satan, ye determine, by your own views, what must be the divine conduct and plans, and with Satanic ingenuity and effrontery, ye torture his word to speak your sentiments. While in words ye acknowledge the Scriptures to be a standard, ye take the liberty of erecting a standard of paramount authority in your own understandings, and of interpreting the oracles of God, by the delusions of your own fancies. Though ye call the Scriptures a standard, ye do not allow them to be the sole standard of divine truth. Some things, ye say, God has left to be planned by the wisdom of man. How, then, can ye escape error ? How can ye agree with each other ? Christians, have ye no errors ? have ye no differences ? Believe it, they are mostly owing to the same cause. Strange as on first view it may appear, Christians do not all agree in the source of religious sentiments. Do not some, even till this moment, contend that some things are left to human institution ? What common principle have we then to reason with such ? With them the Scriptures are not the sole standard. Others by distinctions and difference of times, and various inventions, have considerably abridged this standard, so that almost the half of its testimony is not heard in evidence, but rejected as irrelevant. The testimony of the Holy Spirit is treated like that of an old honest, but doating man, who speaks now and then to the purpose, but is perpetually subject to mental wanderings. Even among those who acknowledge the Scriptures as the sole standard, I find there are few controvertists, who steadily and uniformly act up to their avowed principles. When the interest of a favourite dogma is at stake, every artifice is employed to make the witness prevaricate. With all their deference for the authority of the divine word, how do they grapple with it when it seems to enjoin any disagreeable practice ! Christians, in ascertaining the mind of God, let us banish all the prejudices and prepossessions of our own minds. Let us listen to the scriptures as the rule, as the perfect standard. Let nothing be received, because it commends itself to our wisdom ; let nothing be rejected for want of this sanction. Let us remem-

ber that, in all things, the wisdom of God is not like the wisdom of man.

THE above extract needs no words of ours to commend it to every honest enquirer after truth ; it is a clear and forcible exposition of the cause of the errors and divisions that prevail in modern Christendom. Had they attended to the well attested facts, or the observations and experience of those whose testimony in reference to these matters are held to be of Supreme Authority, the world would not have been distracted, with the vain conjectures of Divines ; in that testimony (viz., the Bible) they would have found that the conditions of admittance into the Church or Kingdom of God, are faith, repentance, baptism, for the remission of sins and the reception of the Holy Ghost, or birth of the spirit by laying on of hands, also that the organization which had been established for the rule government, and perfection of the Saints in wisdom, knowledge, and understanding, was Apostles and Prophets &c., from attention to these facts, they might have perceived that the source of all correct knowledge in religion was revelation. Here they would have discovered the axiom of the wise man, that "*were there is no vision the people perish.*" This knowledge would have taught them to seek for revelation, to acknowledge the organization and practice the ordinances that are so well attested in the Scriptures. Thus they would have had a practical religion, founded on fact, subject to observation according to given laws, and not the chimerical phantom, founded on the vain and conflicting hypotheses of men, that they have mis-called religion.—ED.

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### THE OPINION OF THE REFORMERS ON THE LAW OF MARRIAGE.

THE whole protestant community admit that the Church apostatized, but contend that it was restored to its pristine beauty and order by the Fathers of the Reformation in the Sixteenth century. Deeming it important that the pretended lovers of the fathers of the Reformation should know what their (the Fathers') opinions on the Law of Marriage were. That if it is at all possible to bring them to a consistent line of conduct they may be prevented from fighting against and condemning those Fathers as they do Fathers Abraham, Isaac, and Jacob, and all the ancient worthies. We therefore present our readers with the following fact in reference to this important matter.

Phillip, Landgrave of Hesse, one of the principal Lords and Princes of Germany, wrote to the great Reformer, Martin Luther, and to the principal heads of the Protestant Reformation, desiring the privilege of a second wife. Many arguments were used by Phillip, showing that the practice was in accordance with the Bible, and not prohibited under Christian dispensation. Luther met in Council with the principal Divines to consult upon the propriety of granting the request of the Landgrave. After thorough investigation of the subject they granted his request in a lengthy letter from which I will here give you an extract. The letter commences as follows :

"To the most Serene Prince and Lord Phillip, Landgrave of Hesse, Zen-

Iembogon, of Diets of Ziegenhain and Nedda, our gracious Lord, we wish, above all things the grace of God through Christ Jesus."

"1st, We have been informed by Bucer, and in the instruction your Highness gave him, have read the trouble of mind and uneasiness of conscience your Highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we should not permit the said Bucer, who was urgent for his return to your Highness, to go away without an answer in writing.

2d. If your Highness is resolved to marry a second wife, we judge it ought to be done secretly, that is that none but the person you shall wed, and a few trusty persons, know the matter, and they, too, under the seal of confession. Hence no contridiction nor scandal of moment need be apprehended; for it is no extraordinary thing for Princes to keep Concubines; and though the vulgar should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferable to adultery and other brutal actions. There is no need of being concerned for what men say provided all goes right with conscience. So far do we *approve* of it, and in these circumstances only by us specified, for the gospel hath neither recalled nor *forbid* what was permitted in the law of Moses with respect to marriage.

"Your Highness hath, therefore, in this writing not only the *approbation* of us all, in case of necessity, concerning what you desire, but also the reflections we have made thereupon. We beseech you to weigh them as becometh a wise, virtuous, and Christian Prince. We also beg of God to direct all for his glory and your Highness' salvation. May God preserve your Highness. We are most ready to serve your Highness.

"Given at Wittemberg, the Wednesday after the fast of Saint Nicholas, Your Highness's most humble and most obedient subjects and servants.

Martin Luther  
Phillip Melancthon  
Martin Bucer  
Anthony Corvin

Adam  
John Levenque  
Justus Wartfute  
Denis Melanther"

This letter was in Melancthon's own hand writing, attested to by George Nuspicher, Notary Imperial, and has been taken from the 1st vol. of a work entitled "*History of the Variations of the Protestant Churches*," by James Benign Bossuet.

The marriage contract of Phillip with Margaret de Saal his second wife, was attested to by Balthasar Rand, of Feeld, Notary Public Imperial.

## MILTON ON POLYGAMY.

(*The First Book on Christian Doctrine.*)

In the definition which I have given of marriage, I have not said, in compliance with the common opinion, *of one man with one woman*, lest I should by implication charge the holy patriarchs and pillars of our faith, Abraham, and the others who had more than one wife at the same time, with habitual

fornication and adultery ; and lest I should be forced to exclude from the sanctuary of God as spurious, the holy offspring which sprang from them, yea, the whole of the sons of Israel, for whom the sanctuary itself was made. For it is said, Deut. xxiii. 2, " a bastard shall not enter into the congregation of Jehovah, even to his tenth generation." Either therefore polygamy is a *true marriage*, or all children born in that state are spurious ; which would include the whole race of Jacob, the twelve holy tribes chosen by God. But as such an assertion would be *absurd* in the extreme, not to say *impious* ; as it is the height of injustice, as well as an example of most *dangerous tendency in religion*, to account as sin what is not such in reality ; it appears to me, that so far from the question respecting the lawfulness of polygamy being trivial, it is of the *highest importance* that it should be decided.

Those who deny its lawfulness, attempt to prove their position from Gen. 11. 24, " a man shall cleave unto his wife, and they shall be one flesh," compared with Matt. xxix. 5, " they twain shall be one flesh." A man shall cleave, they say, to his wife, not to his wives, and they twain, and no more, shall be one flesh. This is certainly ingenious ; and I therefore subjoin the passage in Exod. xx. 17, " thou shalt not covet thy neighbour's house, nor his man-servant, nor his maid-servant, nor his ox, nor his ass : " whence it would follow that no one had more than a single house, a single man-servant, a single maid-servant, a single ox or ass. It would be ridiculous to argue, that it is not said houses, but house, nor man-servants, but man-servant, not even neighbours, but neighbour ; as if it were not the *general* custom, in laying down commandments of this kind, to use the singular number not in a *numerical* sense, but as designating the *species* of the thing intended. With regard to the phrase, *they twain*, and no more, *shall be one flesh*, it is to be observed, first, that the *context* refers to the husband and that wife *only* whom he was seeking to divorce, without intending any allusion to the *number* of his wives, whether one or more. Secondly, marriage is in the nature of a *relation* ; and to one *relation* there can be no more than *two* parties. If a man has many sons, his paternal relation towards them *all* is manifold, but towards each individually is single and complete in itself ; by purity of reasoning, if a man has many wives, the relation which he bears to each will not be less perfect in itself, nor will the husband be less *one flesh* with each of them, than if he had only one wife. Thus it might be properly said of Abraham, with regard to Sarah and Hagar respectively, *these twain were one flesh*."

## ELDER JONES AND THE REV. DR. FULLERTON.

IN our last issue we published a copy of a letter that Elder Jones had addressed to the Editors of the " Herald " and " Empire " and the public, on the refusal of Dr. Fullerton to allow him to bury his child in the Presbyterian Cemetery, on the 16th ultimo, the Dr. published the following reply in the above named papers :—

" WHERE SHALL I BURY MY DEAD ? "

*To the Editor of the Sydney Morning Herald.*

SIR,—In your number of Saturday last, you published a letter, in which the writer, Mr. John Jones, says that Mr. Evans called on the Rev. Dr.

Fullerton for an order to open the grave. He was asked by the Dr. was I a Presbyterian? Mr. Evans answered that I belonged to the Church of Jesus Christ. The Dr. remarked, the Church of Latter Day Saints, and was answered "yes, that's it." The Dr. then said, "I cannot give an order." In reference to this statement, I request the privilege of submitting a few observations. I think it would be most convenient and proper that there should be one burial ground for persons of all denominations. But you are aware that in Sydney the members of each denomination have or may have a separate burial place. Some denominations, I believe, charge for the space of land occupied by each grave: others charge both for the grave, and for the services of the officiating minister. In the Presbyterian ground, however, there is no charge for either, for this reason, many desire to have their friends buried in our ground. Of this I have painful evidence, having officiated during the past year at *one hundred and eighty seven funerals*. I am bound by law to register each of these in duplicate, and to forward within one month the register to the Registrar-General. I stated to Mr. Evans that our burial ground is held in trust, for the use of Presbyterians—that to give an order to open a grave for the child of Mr. Jones, would imply that I believed the latter to be a Presbyterian—and that as Mr. Evans declared he was not a Presbyterian, I could not give an order. Mr. Evans replied, "We were told you could not, but we resolved to prove it." I have in several instances given orders to persons who said that members of their family had been interred in our ground through inadvertance; and they have almost invariably refused to allow their own grave to be opened, and insisted on being permitted to take new ground. In reply to Mr. Jones's question, "Where shall I bury my dead?" I answer, in the public cemetery. Did not the Government enclose a cemetery for the use of all? Should he wish to have a place more private, he can easily buy a suburban allotment for his own use. Mr. Evans said he was prepared to pay for ground. Land purchased, could be used by him at any time; but were the Government to convey land to trustees for the use of him and his friends, under their present designation, he might be next year unable to use it either with consistence or propriety. He called himself formerly a Calvinistic Methodist, he now repudiates that name, and designates himself a Latter-day-Saint; and he may ere long discard this designation, for something more novel or attractive.

I am, Sir, yours, &c.,

Pitt-street South, December 15th.

JAMES FULLERTON.

On the 23rd a copy of the following was sent to each of the daily journals. It was published in the "Herald," but not in the "Empire." How the "Empire," with its great pretensions of sympathy with the oppressed, and advocacy of religious toleration, refused to publish it we cannot tell, except it was that the Dr. had a friend in court who pitied him, and thus interfered to prevent the severe castigation that was given him therein.

#### WHERE SHALL I BURY MY DEAD?

TO THE EDITOR OF THE "SYDNEY MORNING HERALD."

SIR,—Under the above heading there have appeared two letters in your

paper—one from Mr. Jones, on the 9th; the other from the Rev. Dr. Fullerton, on the 16th instant—in each of which my name has transpired; and, as the doctor has made me to appear as acting a very ludicrous part in the affair by asking him to do that which I had reason to believe he could not, I deem but justice to myself that the circumstance as it really did transpire should be made known to the public. I have, therefore, taken the liberty to trouble you on the subject.

On the afternoon of the 4th instant I went to the Rev. Dr. F.'s for an order to open a grave. Having been introduced into the parlour, I took a slip of paper out of my pocket, containing the name and age of Mr. J's child and said, "Sir, I have come to apply for an order to open the grave of Mr. Jones, who has two children buired in the Presbyterian ground." The doctor said, "Is he Presbyterian?" I answered, "No, sir; he belongs to the Church of Jesus Christ." The doctor said, "Of Latter-day Saints?" I answered, "Yes, sir." The doctor then said, "I cannot give an order." He now went out of the parlour, and opened the hall-door, being half behind it, and holding the handle in his hand, and said, "Others charge a fee: some for the ground, others for both ground and service; but we charge no fee. For this reason many seek to bury in our ground." I then said, "That was not the case at all; the fee, whether £5 or £10, I was prepared to pay: but it appeared to me to be a great absurdity to speak about a fee in any such cases. The reason for making the application was, that Mr. Jones had two children already buried there." The doctor now said, "You have been very candid in openly acknowledging that Mr. Jones is not a presbyterian, which I like very much. You may apply to the trustees; but if they give an order I will not officiate." I now folded my arms, and looked him right in the face, and said, "Are you not the minister of this ward, and have you not the power to grant an order or to refuse?" He answered, "I have." I added, "And you refuse?" He answered, "I do." I then stepped on the threshold of the door, and said, "I was told you would not (*not, you could not*); but I have now solved the problem for myself."

I do not here accuse the Doctor of wilful misrepresentation; for the words being uttered whilst I was passing the threshold, it is quite possible that he might have innocently mistaken "could" for "would."

I will take the liberty to observe that to me the doctor's letter has made the case appear more aggravated.

Mr. Jones, in his appeal to you and the public (and his statements have not been questioned), shows that, according to the rules that have hitherto regulated interments in the Presbyterian ground, he had established his right to a grave therein, because an order had been given him for such by Dr. Fullerton himself when Mr. Jones as openly disavowed himself a Presbyterian as I in his behalf did on the occasion referred to. The Doctor then acknowledged his (Mr. Jones's) right, in virtue of the order given by an agent of the Government, from whom the ground was received, and he further sustained that right in virtue of his *involuntary* contributions in support of Presbyterianism, through the means of indirect taxation.

The Doctor, notwithstanding his plea about duplicate returns, acknowledges that in other instances he has looked upon such as had members of their family interred in the Presbyterian ground as having a right thereto; and I myself am acquainted with a case in which he acknowledged such



right by the acceptance of an order from Mr. W. Robb, an elder in our Church, to open his (Mr. Robb's) grave for the child of a brother Latter-day Saint. He has not given any reason why he selected Mr. Jones as the first to refuse such right to.

In reference to the application, I will further remark that it was not made for Mr. Jones personally, but for the lifeless body of a child that had come through his loins, into which our Father in Heaven had sent a *pure* spirit from the realms of light and love, to animate it for a few short months : the which spirit He had been pleased to recall before it had become impregnated with the vices and corruptions of this world, so that it returned to its Father with eternal life abiding in it, being "of the Kingdom of Heaven." So that whether reference be had to its past state here or its present in the spirit world, it is monstrously absurd to speak about its being a Presbyterian or any other *arian*, when here it had neither capacity nor opportunity to determine, and surely Dr. Fullerton will not contend that Heaven is torn asunder with the sects that distract this lower world.

His sarcastical allusion to the general cemetery and suburban allotment has been sufficiently answered in your excellent leader on the subject in the same issue as the Doctor's communication ; and as for his railing against Mr. Jones for changing his opinions, I would remind him of an example given in Jude, 9th verse, where it is said that Michael, when contending with the devil about the body of Moses, durst not bring a railing accusation against him ; and also the pungent rebuke of the Saviour to the Pharisees of old, when he said, "Let him that is without sin cast the first stone."

I am, Sir, yours obediently,

ROBERT EVANS.

Chippendale, December 22.

This correspondence not only shows the intolerant spirit that influences the Dr. but also his want of truthfulness but ; in his conduct we are not disappointed, we were quite prepared for this and worse, ever since he exhibited the "John Calvin burning Servetus" feeling at the close of his Lecture on Mormonism, when he cried at the end of the said Lecture, "Have nothing to do with the Mormons, receive them not into your houses, burn their books"—the last sentence was delivered in so low a tone, that it could not be heard, we ask again if it was not "burn the Mormons," pray Dr. what was it.

He alludes to their being no fee, &c., now if his past history is any criterion, if there had been a fee, his very conscientious scruples would have been allyaed ; has he forgot the admission that he once made of having performed a certain act, condemned by the word of God, assigning as a reason for such, that he did not like to see the money pass him, and forsooth this man, has the assurance to vilify the servants of the Lord, who were never yet found administering any of the holy ordinances of religion for pelf.

We would ask this hireling priest what there is in him, that is so pure and holy, that he could not officiate at the grave, over the tabernacle of a being relative, to whom the Saviour hath said "of such are the Kingdom of Heaven," did it arise from that abominable Calvinistic doctrine, that hell is paved with the skulls of infants not a span long.

Out upon such a priesthood who preach for hire, and divine for money; who wrest the word of God, and thus cause the way of truth to be evil spoken against.—ED.

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## AMERICAN EXTRACTS.

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### INTERESTING DISCOVERY.

#### A NEW QUESTION FOR HISTORICAL SOCIETIES, CONCERNING THE ANTIQUITIES OF AMERICA

We have received a letter from an able and intelligent correspondent now traversing the North-western part of New England, with a surveying party, for the location of a railroad, in which he gives an account of one of the most remarkable discoveries that ever has been made in New England, or indeed, in this country. If the enthusiastic, and almost visionary views of our correspondent are realised even in a small degree, we may suppose that an entirely new and unexplored field is about to be opened for the investigation of the learned, and that new and interesting light is about to be shed upon the antiquities of this country, a subject which is now filled with much doubt and uncertainty.

Before introducing the communication of our correspondent, we cannot forbear to say, that, until twenty years Columbus, by the common consent of nations, was considered as the discoverer of America, and the first man from the eastern hemisphere, who ever conducted a party of civilised and Christian men to this vast continent. It is undoubtedly true that the present settlement of America dates from the discoveries of Columbus. But the faith of the learned world, both in this country and Europe, has been withdrawn from him, as the first discoverer of America.

The literature of Iceland, of which the Royal Society at Copenhagen is the repository, contains interesting accounts of Icelandic voyagers to New England as early as the year 1006-7. The savans of that Society have within a few years, brought these interesting records to light. The information contained in their published volumes at once attracted the attention of the schoolmen. In this country Edward Everett, while editor of the *Nor h American Review*, gave the public, through its pages, the first idea of the great work of the Copenhagen professors. He afterwards put this information in a more popular shape, and delivered two or three interesting lectures on the subject in the Masonic Temple. Not content with this, he prepared a volume entitled the "History of the Northmen in Vinland" (New England,) which was published in this city, and may, doubtless be found on the book-sellers' shelves.

We cite this case to prove that a long-cherished historical fact has become so entirely changed as to lose all its characteristics. With reference to the antiquities of America, we are all in the dark, and anything that promises to give even the slightest clue towards increasing our information, becomes in the highest degree important. For this reason, Stephen's Travels in Central America, Yucaton, &c., have been the most popular of that celebrated author's works. For this reason, we give a prominent place to our correspondent's letter, hoping and believing that the result of the discovery he sets forth will throw a ray of light upon one of the most deeply interesting questions that can occupy the mind of an American citizen.

Nestor Gap, Franklin Co., March 27, 1853.

Dear B——, we are in the small hamlet which bears the name of Nestor Gap. We have been groping about, for the last two weeks, under the most discouraging circumstances. We have had snow, hail, sleet, ice, rain, floods, mud, and all other unbearable things to contend with Yesterday, freezing; to-day, thawing. But I must forego the account of my personal experience and sufferings, and hasten to give you a sketch of a most extraordinary discovery made by us.

(To be Continued.)

## THE IRISHMAN AND THE DEACON; OR, THE METHODIST MEETING.

A few months ago, as Deacon Ingalls, of Swampscot, R. I., was travelling through the western part of the state of New York, he fell in with an Irishman who had lately arrived in this country, and was in quest of a brother that came on before him and settled in some of the diggings in that vicinity.

Pat was a strong, athletic man, and a true catholic, and had never seen the interior of a Protestant church. It was a pleasant sabbath morning that brother Ingalls met Pat, who enquired for the road nearest the church.

Ingalls was a good pious man. He told Pat he was going to church himself, and invited his new made acquaintance to accompany him thither, his place of destination being a methodist meeting house near by. There was a great revival there at that time, and one of the deacons (who by the way was very small in statue,) invited brother I. to take a seat in his pew. He accepted the invitation and walked in, followed by Pat, who looked in vain to find the altar, &c. After he was seated he turned to brother I., and in a whisper which could be heard by all around, enquired, "sure and isn't this a heretic church?" "Hush!" said Ingalls, "If you speak a loud word they will put you out."

“Devil a word will I speak at all,” replied Pat.

The meeting was opened with a prayer by the pastor. Pat was eyeing him very closely, when suddenly an old gentleman who was standing in the pew in front of Pat, shouted “glory,” “His-st, ye clear divil” rejoined Pat with his loud whisper, which was heard by the minister, “be dacent, and don’t make a blackguard of yourself.”

The Parson grew more fervent in his devotions. Presently the deacon uttered an inaudible groan. “His-st, ye blackguards, have ye no dacency at all, at all?” said Pat, at the same moment giving the deacon a punch in the ribs, which caused him nearly to lose his equilibrium. The minister stopped, and extending his hand in a supplicating manner, said:—

“Brethren, we cannot be disturbed in this way, will some one be kind enough to put that man out?”

“Yes, your reverence,” shouted Pat, “I will.”

And suiting the action to the word, he collared the deacon, and to the utter horror and astonishment of the pastor, brother Ingalls, and the whole congregation, he dragged him through the aisle, and with a tremendous kick *a posteriori*, as the logicians say, he landed him in the vestibule of the Church.

One Sunday evening when Elder Jones was replying to Bunting’s reprint, from the “Eclectic Review,” a number of Methodists were present, who immediately commenced a series of interruptions, and notwithstanding that they were promised, that if they would be peaceable, they should have the liberty of taking the stand and replying, so impetuous were their feelings that they continued their disturbance through the service; at the close of the meeting, Elder Fleming said that in all his travelling, he had never witnessed such disgraceful proceedings, that he would be responsible for any or all of his brethren present that they would go into any congregation and never disturb it in the least, although the minister thereof might be heaping the greatest abuse on our principles, and upon the servants of the Lord—yes the brethren in this place had listened to the Rev. Dr. Lang and the Rev. Dr. Fullerton, under such circumstances, and that he was ashamed of such conduct; it was neither gentlemanly nor Christian.

These men appeared quite amazed when they were told that the peace of the meeting should be maintained, and if it could not be done otherwise that they should be turned out. We have made the above extract to show their readiness to protect themselves. It is also a sarcaistical reproof of the uproarious character of their own meeting.

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# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

Church of Jesus Christ of Latter-Day Saints,  
IN SYDNEY.

"HE THAT READETH LET HIM UNDERSTAND."

Nos. 28—29.

THURSDAY, FEBRUARY, 15, 1855.

Vol. I.

G. S. L. City, Aug. 19th, 1854.

President Augustus Farnham,  
Sydney,  
And the Elders and Saints in  
Australia.

DEAR BRETHREN,

By letter from Elder Farnham dated Dec. 24th, 1853, I was made somewhat acquainted with your position, labors, success, and faith, all which were causes for rejoicing in the kind dealing and overruling providence of our God. Elder Wm. Hyde, arrived here on the 14th inst., having travelled from San Bernardino with the mail company. I have seen him only for a few moments, as his health is still very poor, and he is recruiting at his home in Big Cottonwood. The saints who accompanied Elder Hyde to California, are tarrying at San Bernardino waiting further counsel as to their movements. This I have just written to Elders Rich and Lyman; I have understood that some of the brethren in Australia, donated means to help the poor to emigrate with Elder Hyde, with the expectation that such donations would be credited to them on the books of the Perpetual Emigration Fund. The motives that prompted this course I presume were good; and were the Fund much larger than it now is, and the poor saints in the British Isles far less numerous than they now are, and still further, were not the facilities for outfitting far greater in Australia, than in any other place where there are poor saints to be gathered,—still all who have assisted or may assist the saints to gather from Australia, with a view to being credited on the books of the Fund, will be so credited whenever the amount advanced by any individuals actually paid into the Fund. You will perceive at once that this is the only just course under the circumstances, and the only one that will enable me to keep the necessary oversight, and control of the means of the Fund Co., at least until the Fund is far wealthier in available means, and the foreign poor much fewer in number. In far off missions like yours I wish to remind you that it is not only your privilege, but your duty to so walk in the path way of all truth, and so to rejoice in the spirit of the Lord, as to be able to know the course of your duties and not wait for counsel from me but act in faith, believing ever as you have done, and any little mistake that may arise will be overruled for good. The economy of the Almighty in reference to the salvation of the human family, requires this course, and

the long distance between us compels it. Still I shall avail myself of every opportunity to give you such counsel as the spirit may dictate, and now take occasion to write that all the elders who went from Utah to Australia, on a mission, and are there upon receipt of this letter, are at liberty to tarry or return home, as you shall decide in your councils, as you may be moved upon through faithfulness by the Holy Ghost, and this without any further word from me on that subject, but act in the matter as you can unanimously agree.

I wish to inform Elder Burr Frost, that circumstances render it wisdom for him to return home by the first opportunity, and that he has my counsel, and cordial consent for so doing, and it will be all right. In relation to matters here, the Indians continue very friendly, and we continue to enjoy peace, prosperity, and generally good health. Hail and grasshoppers have injured our field crops and gardens in some localities, still we have flattering indications of a plentiful harvest. The public works are progressing with considerable speed, and the inhabitants generally are energetic in the various grades of private improvements, calculated to make our mountain homes comfortable and beautiful. The adobie work of the wall around the Temple Block was finished on the 15th inst., and on the 16th I helped to raise the first coping stone to its place on the N. W. corner. The workmen have been for some time past, busily engaged in laying the massive stone foundation of the Temple, which is composed of huge blocks of sand stone or conglomerated. In short the Lord is weekly blessing his people in Zion, and wherever they are upon the earth, and it simply remains for each of us to stand in our several lots, magnifying our callings to the honor and glory of his name, and all things will work together for good. So far as I know your families are well, and I presume keep you informed on family and local topics. Praying for your welfares in the way of all truth.

I Remain your brother in the Gospel,

BRIGHAM YOUNG.

## EXTRACTS FROM THE DESERET.

### THE TEMPLE.

*To the Editor of the Deseret News.*

SIR,—You request a brief description of the Temple now being built in this city, for the information of your subscribers. I will give it as presented on the draught now before me ; hoping it will tend to obviate so many questions being asked by various individuals.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains 10 acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of the said House, east and west, is  $186\frac{1}{2}$  feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south  $118\frac{1}{2}$  thro' the centre of the towers and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing,

The north and south walls are 8 feet thick, clear of pedestal ; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of  $7\frac{1}{2}$  feet. The footing of the towers rise to the same height of the side, and is one solid piece of masonry of rough ashlars, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings.—The line of the basement floor is 6 inches above the top of the footing. From the tower on the east to the tower on the west, the face of the earth slopes 6 feet, four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps on all sides.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square ; these continue  $16\frac{1}{2}$  feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square ; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square ; they then continue 38 feet high, to the third string course. The string course continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their string course, or cornice.—The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides, above the basement. The two centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements ; the west centre tower rises 34 feet to the top of battlements. All the towers have spires, the details of which are not decided on.

All these towers, at their corners have octagon turrets terminated by octagon pinnacles 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in bold, (or alto relievo) the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide.

On the east and west side of these rooms are 4 passages 12 feet wide ; these lead to and from by outside doors, two on the north and two on the south. Farther east and west from these passages are 4 more rooms, two at each end, 28 feet wide by  $38\frac{1}{2}$  long. These and their walls occupy the basement. All the walls start off their footings, and rise  $16\frac{1}{2}$  feet, and there stop with ground ceiling.

We are now up to the line of the base string course, 8 feet about the promenade, or steps rising to the Temple, which terminates the cope of pedestal, and to the first floor of said House.—This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps  $9\frac{1}{2}$  feet wide, arranged in the basement work ; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide ; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have  $\frac{1}{4}$  elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet.—The columns obtain their bearings direct from the footings of said house ; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space, from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window whose major axis is vertical.

The second large room is one foot wider than the room below ; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside.—The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tier of windows, 5 on each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semicircular head. The first story windows have 12 feet length of sash, to top of semicircular head. The oval windows have  $6\frac{1}{2}$  feet length of sash. The windows of the second story are the same as those below.—All these frames have  $4\frac{1}{2}$  feet width of sash.

The pedestals under all the buttresses project at their base 2 feet ; above their base, which is 15 inches by  $4\frac{1}{2}$  feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for those pedestals. Above this cope the buttresses are  $3\frac{1}{2}$  feet, and continue to the height of 100 feet.—Above the promenade, close under the second string course, on each of the buttresses is the moon, represented in its different phases. Close under the third string course, or cornice is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.



The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending downwards.

All of these symbols are to be chiseled in bas relief on solid stone. The side walls continue, above the string course, or cornice,  $8\frac{1}{2}$  feet, making the walls 96 feet high, and are formed in battlements, interspersed with stairs.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large cavete. These windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone jambs; each being crowned with label mouldings.

For further particulars, wait till the house is done, then come and see it. The whole house covers an area of 21,850 feet.

TRUMAN O. ANGELL, Arch't.

## PROGRAMME.

### GRAND JUVENILE PROCESSION.

*Monday, July 24th, 1854.*

BEING THE SEVENTH ANNIVERSARY OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

At sunrise firing of cannon by Capt. Tanner's Artillery, and ringing of bells.

At 7 o'clock, children will assemble at the School House of their respective Wards, and proceed immediately to the place of general gathering, the Tabernacle.

The Grand Procession will form at  $7\frac{1}{2}$  o'clock, and at half-past 8 precisely, will leave the ground under the direction of the Marshal of the Day, Col. J. C. Little, and parade a portion of the city, continuing its march to the residence of President Young; where, with singing and addresses, by the youths, the President and Suite will be received under a Pioneer Salute of 7 guns, at which time the Mammoth Flag will be unfurled, and the Procession proceed to the Tabernacle.

The Procession being seated, doors will be opened to the public.

The assembly called to order by the Marshal—Prayer by the Chaplain. Singing by the Juvenile Choir.

Followed by addresses, anecdotes, and toasts adapted to the occasion, interspersed with music by the several bands, and singing by the Choir.

At the close of the exercises the public will retire.

The Procession will re-form and escort the President and Suit back to his residence. From thence they will parade thro' another portion of the City, until its arrival at the place of starting.

The Procession will then form in square, give one hearty good cheer, for each Anniversary of the Pioneers, accompanied by the roll of drums and firing of cannon.

The Regalia will then be collected, and the Procession dismissed; when they will return to their respective Ward School Houses, where it is expected a collation will be provided by the parents, to close the amusements of the day.

### ORDER OF PROCESSION.

1. Marshal of the day, and Captain L. W. Hardy, on horse. Wm. Edgington and N. H. Felt, Aids.

2. Young man bearing the Marshal's Insignia of Office, mounted in gold letters,—“*Order.*”

R. T. BURTON, ASS'T MARSHAL.

3. American Standard, “*Stars and Stripes.*”

4. Martial Band.

5. Pioneers' Band.

6. 24 Young Men, in full Mountain Dress.

7. Banner, Names of Pioneers.

J. W. CUMMINGS, ASS'T. MAR.

8. Boy bearing Cushion, with Bible, and Book of Mormon in six different languages.

9. 24 Boys in white pants, shirts, and straw hats.

10. 24 Girls in white dress and pink bodies.

11. Boy with Banner, blue silk and gold.—“*Wisdom.*”

JOSEPH HORN, ASS'T MAR.

12. Boy with Compass.

13. Terrestrial Globe, mounted in a Canopy of blue silk and gold, carried by four Boys in white pants, shirts, cornets, and scarfs.

14. 8 Boys with Educational Instruments.

15. 3 Boys with Quadrant, Mountain Barometer, and Sextant.

16. Celestial Globe, mounted on a Canopy of white silk and gold, carried by 4 Boys, in white pants, shirts, cornets, and scarfs.

17. Boy bearing Orrery; Inscription,—“*Eternities.*”

JOSEPH CAIN, ASS'T. MAR.

18. University Banner.

19. 12 Boys, white pants, shirts, red sashes, Mottoes in gold.

20. Banner, in blue silk and gold,—“*All Tru'h.*”

21. 12 Girls in white dresses.

D. CANDLAND, ASS'T. MAR.

22. Banner in silk,—“*Zion's Bulwarks.*”

23. 3 Boys with silk sashes, Mottoes in gold.

24. 24 Boys in light dress, and black belts.

25. Banner,—“*Virtue adorns Zion.*”

26. 24 Girls in white dress.

## J. F. HUTCHINSON, ASS'T. MAR.

- 27. Banner,—*"Sweet Singers of Israel."*
- 28. 24 Juvenile Singers; 12 Lads in light dresses.
- 29. Teachers.

## D. A. WELLS, ASS'T. MAR.

- 30. Banner carried by Indian Children,—*"We shall become a White and Delightful people."*

31. 24 Indian Children in Indian costume,  
CORNABY, ASS'T. MAR.

- 32. Banner,—*"Hope of Israel."*
- 33. 50 Boys.
- 34. Ornamental staff, with Inscription,—*"Faith, Hope, and Charity."*
- 35. 50 Girls.

## A. HOAGLAND, ASS'T. MAR.

- 36. Band Banner.
- 37. Nauvoo Brass Band.
- 38. Large Terrestrial Globe, mounted in a Canopy of purple silk and gold, carried by six Young Men in white pants, tunics, neck ties, scarfs and cornets of silk and gold; Inscription,—*"The Saints' Inheritance."*
- 39. Banner, Lion and Lamb.
- 40. President Brigham Young and Suite.—Lorenzo Snow on the right, Wilford Woodruff on the left, on white horses. Chaplain.
- 41. Banner.—*"Blessed are they whose Names are Written in the Book of Life."*
- 42. Church Historian with Roll, supported by his 4 Clerks, in white pants, vest, black coats, scarfs, and bearing a Canopy of silk and gold.
- 43. Large Celestial Globe, mounted on a Canopy of white silk and gold, carried by 6 Young Men in white pants, tunics, neck ties, scarfs and cornets of silk and gold; supported on the right by Orson Hyde, on the left by John Taylor, on white horses. Inscription,—*"Come and See."*

## A. H. RALEIGH, ASS'T. MAR.

- 44. Large Map of the American Continent, lettered,—*"Ephraim's Portion."*
- 45. Company of Boys.

## B. H. YOUNG, ASS'T. MAR.

- 46. Banner in Silk,—*"Mothers teach us how to be Great."*
- 47. 24 Girls in white dress and blue bodies.

## J. M. SIMMONS, ASS'T. MAR.

- 48. Banner,—*"Zion's Daughters rejoice in Zion's Peace."*
- 49. 24 Girls in white dress, blue scarfs, white wreaths for head dress.
- 50. Banner, in white silk and gold, *"Purity."*
- 51. 24 Misses, in white, with scarfs, coronets of white roses on their heads, and bouquets of flowers in their hands.

## B.B. MESSENGER, ASS'T. MAR.

- 52. Banner,—*"Union is Liberty."*
- 53. Company of Boys.

## H. B. CLAWSON, ASS'T. MAR.

- 54. Banner, white silk and gold,—*"Virtue."*
- 55. 12 Young Ladies in white, dressed precisely alike; coronets of

white roses upon their heads, in their hands bouquets of flowers, and wearing white silk sashes, with the following mottoes in gold :—

“Hail to the Prophet,” “Holiness to the Lord,” “Zion of the Lord,” “Mountain Blossoms,” “Zion’s Hope,” “Israel’s Deliverance,” “Purity and Virtue,” “Love and Purity,” “Zion our Home,” “Lillies of the Valley,” “Peace and Plenty,” “Pure Love Exalteth.”

JOHN BROWN, Ass’t. MAR.

56. A large Map of Asia, lettered in gold,—“*Judah’s Portion.*”
  57. Company of Boys.
  58. Deseret Alphabet.
  59. Company of Girls.
  60. Band Banner.
  61. Ballo’s Brass Band.
  62. 2 Little Boys attired in Shepherd Dresses of Tartan Plaid, bearing Shepherd Crooks, and attended with Pet Lambs.
- CAPT. HEMAN HYDE.
63. Rear Guard full equipped.

## WASHINGTON.

(*Extract from the Star.*)

*Extensive Appropriations by Congress for Utah—Appointments for Justice and Indian Agents for Utah.*

Washington City, August 8, 1854.

President F. D. Richards.

My Dear Sir—Notwithstanding His Satanic Majesty raged and roared, the following bills and amendments to bills, have, with the blessing of God, passed both branches of the National Legislature, and having received the Executive sanction, have become laws of the land—

A bill to refund to the Territory of Utah the expenses incurred in suppressing Indian hostilities in the years 1850 and 1851, \$20, 940.65

A bill to provide for the construction of a Military Road to Utah, 25,000.00

An amendment to the civil and diplomatic bill to increase the Utah Library, 500.09

An amendment to the civil and diplomatic bill to pay the Code Commissioners, 2, 428.10

For general incidental expenses of the Indian service in the Territory of Utah during the year ending June 30th, 1854, 10,000.00

For general incidental expenses of the Indian service of the Territory of Utah for the year ending June 30, 1855, 20,000.00

For the expenses of negotiating treaties with, and making presents of goods and provisions to the Indians in the Territory of Utah, 45,000.00

To defray the expenses of the Territorial Government of Utah for the year ending June 30th, 1855, 30,700.00

\$154, 568.75

Three or four new post routes have also been established in Utah.

George P. Stiles has been appointed an Associate Justice of the Supreme Court of the United States, for the Territory of Utah, vice Judge Underwood declined.

Dr. Garland Hurt, of Kentucky, has been appointed Indian Agent for the Territory of Utah, in the place of Major Bedell deceased.

I remain yours, ever truly,

JOHN M. BERNHISEL.

## FERRIS'S "UTAH AND THE MORMONS" WEIGHED IN THE BALANCES.

(*Extract from the Star.*)

Benjamin G. Ferris, late Secretary of State for Utah, has given to the world his views of *Utah and the Mormons*. Throughout his whole work of 347 octavo pages, I cannot find a single open, manly testimony of virtue in the "Mormons," or in their religion, excepting an acknowledgement of "polite and kind attentions" on the part of a few individuals, and "friendly courtesy" on the part of the people of G. S. L. City generally, a concession which the commonest courtesies of society could not fail to exact.

The Book of Mormon, without doubt, was founded on Solomon Spaulding's *Manuscript Found*. A "combination of cunning and sensuality" formed the character of Joseph Smith, "the latter quality indeed," eventually becoming "the absorbing and governing passion of his soul, which respected neither the ties of kindred nor friendship. Out of such a character the doctrines and practices of polygamy legitimately grew. Of course "Joseph Smith was no martyr"—his death was merely a political mistake." Furthermore, "it is a misnomer to say that the Mormons have been persecuted on account of their religion." So far from that, "religious persecution does not belong to the American mind." The fact is, "aside from constitutional and statutory protection, all forms and creeds are tolerated, however ridiculous and absurd, provided their practical ultimation do not interfere with the rights of others." But here is the grand difficulty—"Mormonism, unhappily, furnishes a justification to the conscience of the fanatical believer for the commission of all the crimes which have been charged to its account." But why were not "Mormon" criminals brought to justice? Ah, gentle reader, you little know the complexion of a "Mormon" community, or you would not ask that simple question. The "Mormons" were decided criminals, and ought to have received condign punishment, but they were sharp enough to evade justice—they were too cunning to be caught. "A community like that of Nauvoo, possessed almost unlimited facilities for the concealment of crime, in the first instance, and, in the end, for

screening the detected offender from justice." A criminal, or missing property, might be traced to the precincts of Nauvoo, but there fairy land commenced further search was hopeless, the pursuer was baffled and bewildered at every step, and had eventually to return sorely disappointed—"once within its territory, and further trace would be lost : it was then as fruitless a task as hunting Indians in the everglades of Florida without the aid of bloodhounds." There might have been "cases of individual wrong" in the "break-up of Nauvoo," as such cases "will always occur in civil commotions." But "the original causes of the trouble are to be found in the Mormon system itself,—in its arrogant religious pretensions, its reeking licentiousness, and its general licence to plunder the goods, and trample upon the rights of all 'Gentile' communities with which it may happen to be in contact." And the "Mormons" should not "complain that, in making war upon the social morality, and the civil and religious institutions of the country, they have not only lost the battle, but come out of the contest with diminished resources."

The raising of the "Mormon Battalion," of 500 men, for the Mexican war, while the Church lay in the wilderness of Iowa, must not be considered a sacrifice, nor an exhibition of patriotism and loyalty, but was a boon to the Saints, as it led them in a direction they wished to go, and brought the Church a bounty of some 20,000 dollars, which "more than counter-balanced the inconvenience arising from the absence of that number of men." The exode from Nauvoo to Great Salt Lake Valley, though effected in an "admirable manner," was comparatively an easy task. The people of Utah are not worthy of so much renown for industry and enterprise as they have received, for they have accomplished no more than what any similar number of Americans could do.

As may be expected the degradation of Utah is deep and abiding. The most "frightful licentiousness" prevails, as the necessary consequence of a plurality of wives. "The pollution of the Latter-day polygamist is thorough and complete, mind and body. There is no degree of profanity and blasphemy that he cannot compass with the coolness of an every-day occupation. Everything sacred which he breathes upon or touches, is profaned and polluted, from the throne of the Eternal to the family altar, around which are usually garnered all the hopes and joys of Christian minds. All his doctrines are base literalism and materialism—all his joys are carnal and selfish." We may shortly expect Utah to be destroyed by fire from heaven like Sodom and Gomorrah, for, if Mr. Ferris's charge be true, she certainly deserves it. Only to think of common decency being all but a stranger at Salt Lake ! "Their system of plurality has obliterated nearly all sense of decency, and would seem to be fast leading to an intercourse open and promiscuous as the cattle in the fields." The

wives in Utah are certainly objects of special commiseration—"A wife, in Utah, cannot live out half her days." The effects of polygamy are pursued to a grand climax—"In every instance where it has been introduced, it has totally destroyed all union of affection and interest previously existing. The wife has no further motive to labour and economize for the family, because she finds one or more intruders who have the right to share in the benefits of her exertions; and the concubine, for a similar reason, feels no interest and makes no effort. The wife hates them for interfering with her comfort, and estranging the affections of her husband; they, on the other hand, hate the wife and each other, and the children of each other. The husband hates the wife on whose affections he has trampled, and over whom he has tyrannized, and hates each concubine, of whom he tires when a fresh one is introduced; and the children hate each other as cordially as a band of half starved young wolves. It is hate, strife, and wretchedness, through the whole family circle. Hecate herself, in her deepest malignity, could not have devised a more effectual scheme to destroy the happiness of mankind. The husband, under the domestic discord and gross indulgence, loses his energy, becomes discouraged, sinks into the bloated, vulgar debauchee, and affords a capital illustration of the truth, that "our pleasant vices are made the whips to scourge us." A most inviting picture, surely! Felony and murder are also winked at and abetted by the authorities of the Church.

Salt Lake Valley is very unhealthy, and a "frightful degree of sickness and mortality prevails," the children, through the "gross sensuality and carelessness" of the parents, being the chief sufferers. Mr. Ferris has very industriously gathered up divers stories, and "amusing scenes," similar to the lowest of those which pass, in Christian communities, under the category of "scandal." He speaks of the dissensions, and the decrease of population, that prevail at Salt Lake; and concludes by showing that the Saints have begun to "decline and fall," are fast hasting to decay, and "must gradually sink away and become lost in a better population."

Such are the staple contents of *Utah and the Mormons*. Now it is really too bad that the world should be called upon to believe that the people of Utah are so utterly and irreclaimably degraded as is above represented. Such a one-sided report—all worse and no better, like the negro's wife, defeats the intentions of the author, and consequently requires no systematic and literal refutation. To undertake to do such a thing would be wasting labour and time. He who can believe Mr. Ferris's work must possess a very obtuse and unreflecting mind. Were it not that many editors are publishing extracts from *Utah and the Mormons*, and that there are hundreds and thousands of honest people in this country, who have heard nothing on

the other side of the question, and who consequently might be led to erroneous conclusions respecting the Latter-day Saints, the work would, most likely, never have been noticed in the *Star*. But, for the information and benefit of such persons, I have given above a short description of Mr. Ferris's book. If they wish for a further acquaintance with that work, they can procure it for themselves. Meanwhile I will introduce Mr. Ferris's testimony into one scale of the balances, and, without any misgivings as to the result, introduce into the other scale, from various sources, perhaps quite as respectable as the Ex-Secretary of Utah, the following testimony, concluding with the sensible observations of a lady who has proven for herself the practical workings of that system which Mr. Ferris denominates the "crowning trait of Mormonism," and which "has proved to be the Pandora's box from which these troublesome plagues have gone forth on their errand of mischief"---

"My dear Sir—I have just cut the enclosed slip from the *Buffalo Courier*. It brings serious charges against Brigham Young, governor of Utah, and falsely charges that I knew them to be true. You will recollect that I relied much upon you for the moral character and standing of Mr. Young. You knew him, and had known him in Utah. You are a Democrat, but I doubt not will truly state whether these charges against the moral character of Governor Young are true."—*His Excellency Millard Fillmore, President of the United States to Colonel T. L. Kane.*

"My dear Sir,—I have no wish to evade the responsibility of having vouched for the character of Mr. Brigham Young, of Utah, and his fitness for the station he now occupies. I reiterate, without reserve, the statement of his excellent capacity, energy, and integrity, *which I made you prior to his appointment*. I am willing to say I *volunteered* to communicate to you the facts by which I was convinced of his patriotism and devotion to the interests of the union. I made no qualification when I assured you of his irreproachable moral character, because I was able to speak of this from my own intimate personal knowledge. . . . Meanwhile, I am ready to offer this assurance for publication in any form you care to indicate, and challenge contradiction from any respectable authority."—*Colonel T. L. Kane to his Excellency President Millard Fillmore.*

"Nor, whatever may be the character of the leaders, can we hesitate to believe the almost unanimous testimony of travellers to the general morality of the population? Indeed, the laborious and successful industry, which we have described could not characterize a debauched and licentious people."—*Edinburgh Review.*

"It certainly argued a high tone of morals, and an habitual observance of good order and decorum, to find women and children thus securely slumbering in the midst of a large city, with no protection



from midnight molestation other than a wagon-cover of linen and theegis of the law."—*Captain Stansbury's Expedition to Great Salt Lake.*

"Upon the practical working of this system of plurality of wives, I can hardly be expected to express more than a mere opinion. . . . So far, however, as my intercourse with the inhabitants afforded me an opportunity of judging, its practical operation was quite different from what I had anticipated. Peace, harmony, and cheerfulness seemed to prevail, where my preconceived notions led me to look for nothing but the exhibition of petty jealousies, envy, bickerings, and strife. Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous."—*Ibid.*

"Since the return of the expedition, it has appeared evident that the nature of the domestic relations of the Mormons has been very generally misapprehended. It seems that the 'spiritual wife system,' as it has been very improperly denominated, has been supposed to be nothing more nor less than the unbridled license of indiscriminate intercourse between the sexes, either openly practised by all, or indulged to the invasion of individual rights by the spiritual elders. Nothing can be further from the real state of the case. The tie that binds a Mormon to his second, third, or fourth wife, is just as strong, sacred, and indissoluble, as that which unites him to his first. Although this assumption of new marriage bonds be called "*sealing*," it is contracted, not secretly, but under the solemn sanctions of a religious ceremony, in the presence, and with the approbation and consent of relatives and friends. Whatever may be thought of the morality of this practice, none can fail to perceive that it exhibits a state of things entirely different from the gross licentiousness which is generally thought to prevail in this community, and which, were it the case, would justly commend itself to the unmingled abhorrence of the whole civilised world. The recent acquittal of a Mormon elder for shooting the seducer of one of his wives, on the ground that the act was one of justifiable homicide, fully corroborates the truth of this remark, and shows in how strong a light the sacredness and exclusive character of such relations are viewed by the Mormons themselves."—*Ibid.*

"We can only say that all marriage relations that came under our notice were most purely correct in appearance; and that all wives in Utah showed a devotion and alacrity in domestic affairs and family duties, that would promote the harmony of the world, and make many a heavy heart beat for joy, if universal."—*Lieut. Gunnison's History of the Mormons.*

"The cheerful happy faces—the self-satisfied countenances—the cordial salutation of brother or sister on all occasions of address—the lively strains of music pouring forth from merry hearts in every domi-

cile, as women and children sing their 'songs of Zion,' while plying their domestic tasks, give an impression of a happy society in the vales of Deseret."—*Ibid.*

"The plurality system, as it is called here (or polygamy, in fact,) prevails extensively; but those who suppose that licentiousness or looseness of manners or morals prevails to any extent, are very much mistaken. The women are exceedingly modest and circumspect in their department. I have had the pleasure of an introduction to a number who are very sensible and agreeable, and I think, compare fully with the well-bred ladies of the States. . . . From all I can see and learn, there is less licentiousness and vulgarity in this city and territory than any other place of equal population in the United States. The men are jealous of all interference in their domestic affairs, and seduction and adultery, if discovered, are apt to be punished by death of the offender. Some cases of this kind have happened here."—*L. H. Read, United States Chief Justice for the Territory of Utah.*

"While to the thoughtless reader the name of Mormonism is only suggestive of ribald epigrams on the continency of Mr. Brigham Young, and the existence of the sect is treated as a mere joke, the eyes of thinking men are fixed on the young settlement of Deseret, with apprehensions of no common magnitude. The colony of Salt Lake is no assemblage of hairbrained socialists, or agapemone of rogues and dupes—a haunt of hypocrits and beastly licentiousness—Brigham Young and his followers are neither idle knaves nor corrupt profligates. *The stumbling-blocks which have led to the downfall of so many false sects, have been avoided by the Mormons.* Their religious code is imbued with enough mysticism to attract the imaginative, but it is linked and coupled with a moral law framed on the wisest basis."—*New York Herald.*

"Despite all the calumnious tales which have been circulated, we have every reason to believe that the Mormons are just in their dealings, and kind and charitable both to strangers and to each other. Polygamy, it is true, is practised among them, and has been severely used as a weapon in the hands of their assailants: but so far from being made subservient to depraved passions, it is only tolerated in order to increase the number of the faithful, and on the principle quoted above, that drones—whether male or female—must be driven from the hive. Female chastity and conjugal fidelity are essential virtues; adultery and illicit intercourse will be punished with death by the Mormon code. Both honour and religion oblige the man, whose wife, daughter, or sister had been injured, to kill the seducer."—*Ibid.*

"I must still say, on the ground of what I was able to collect in America regarding this sect—its leaders and doctrines—that I believe the accusations laid to their charge are for the greater part untrue. . . . I was assured, by an intellectual man—not a Mormon—who had resided two years among the Mormons in Utah, that the morals of the public were *remarkably pure*, and that the Mormon women *were above all blame.*"—*Frederica Brenner's Homes of the New World.*

The way these Mormons have been 'lied about' is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy."—*H. C. Lee, of Milwaukee Wisconsin.*

"I have not yet heard the single charge against them as a community, against their habitual purity of life, their integrity of dealing, their toleration of religious differences of opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation or the testimony of others, know to be unfounded."—*Colonel Thomas L. Kane.*

"I have been annoyed by comments this hastily written discourse has elicited : well meaning friends have even invited me to tone down its remarks in favour of the Mormons, for the purpose of securing them a readier acceptance. I can only make them more express. The Truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities."—*Ibid.*

"It is observed to me, with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their characters as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child."—*Ibid.*

"Can charges which are so commonly and so circumstantially laid, be without any foundation at all? I know it. Upon my return from the prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a dear lady, well connected in New York and New Jersey, whom I sufficiently name to many by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband ; and the knowledge of this fact arrived in time, I believe, to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure."—*Ibid.*

"I afterwards learned that he was a Mormon who had three wives, and intended to have ten when he was able to support them. . . . He was a most energetic, untiring, business man—shrewd and keen, with a reasonable share of the moral and religious ; honest, aspiring, ambitious ; a warm

friend ; courageous and resolute ; just the very kind of a man calculated to make an earnest, go-a-head, first-rate, good citizen. . . . Yet this man has three wives and eight children, and he is but thirty years of age. He is an honest man—known everywhere for his honesty. Now, all these wives arouse this man to energy, and give an impetus to all his actions. I say that he is a good member of society. . . . The women harmonize with these views, and actually prompt their husbands to get a greater number of wives. Their families enjoy themselves more than we do in society. I have this from the testimony of those who do not approve of Mormonism.—*Dr. Bourne.*

“The green-eyed monster seems to have entirely overlooked the ladies of Salt Lake, in his round of terrestrial visitations. Such a thing as a spiritual Kilkenny fight is a thing wholly unheard of and unsuspected in the annals of Mormonism.”—*St. Louis Intelligencer.*

“For instance, I have (as you see, in all good conscience, founded on the word of God) formed family and kindred ties, which are inexpressibly dear to me, and which I can never bring my feelings to consent to dissolve. I have a good and virtuous husband, whom I love. We have four little children, which are mutually and inexpressibly dear to us. And besides this, my husband has seven other living wives, and one who has departed to a better world. He has in all upwards of twenty-five children. All these mothers and children are endeared to me by kindred ties, by mutual affection, by acquaintance and association ; and the mothers in particular, by mutual and long-continued exercises of toil, patience, long-suffering, and sisterly kindness. We all have our imperfections in this life ; but I know that these are good and worthy women, and that my husband is a good and worthy man : one who keeps the commandments of Jesus Christ, and presides in his family like an Abraham. He seeks to provide for them with all diligence ; he loves them all, and seeks to comfort them and make them happy. He teaches them the commandments of Jesus Christ, and gathers them about him in the family circle to call upon his God, both morning and evening. He and his family have the confidence, esteem, goodwill, and fellowship of this entire territory, and of a wide circle of acquaintances in Europe and America. He is a practical teacher of morals and religion, a promoter of general education, and at present occupies an honourable seat in the legislative council of this territory.”—*Mrs. Belinda Marden Pratt.*

JOHN JAQUES.

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# THE ZION'S WATCHMAN,

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" HE THAT READETH LET HIM UNDERSTAND."

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THURSDAY, MARCH, 15, 1855.

Vol. I.

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## CORRESPONDENCE BETWEEN GEN. JAMES ARLINGTON BENNETT, AND GEN. JOSEPH SMITH.

*Arlington House, Oct. 24, 1843.*

"DEAR GENERAL,—I am happy to know that you have taken possession of your new establishment, and presume you will be eminently successful and happy in it, together with your good lady and family. You are no doubt already aware that I have had a most interesting visit from your most excellent and worthy friend, President B. Young, with whom I have had a glorious frolic in the clear blue ocean; for most assuredly a frolic it was, without a moment's reflection or consideration. Nothing of this kind would in the least attach me to your person or cause. I am capable of being a most *undeviating friend*, without being governed by the smallest religious influence.

As you have proved yourself to be a *philosophical divine*, you will excuse me when I say that we must leave this influence to the mass. The boldness of your plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over your whole being, and to point you out as the most extraordinary man of the present age. But my mind is of so mathematical and philosophical a cast, that the divinity of Moses makes no impression on me, and you will not be offended when I say that I rate you higher as a legislator than I do Moses, because we have you present with us for examination; whereas Moses derives his chief authority from prescription and the lapse of time. I cannot, however, say but you are both right, it being out of the power of man to prove you wrong. It is no mathematical problem, and can therefore get no mathematical solution. I say, therefore, go a-head, you have my good wishes. You know Mahomet had his "*right hand man*."

The celebrated Thomas Brown, of New York is now engaged in cutting your head on a beautiful cornelian stone, as your private

seal, which will be set in gold to your order, and sent to you. It will be a gem, and just what you want. His sister is a member of your church. The expense of this seal set in gold will be about \$40, and Mr. Brown assures me that if he were not so poor a man he would present it to you free. You can, however, accept it or not, as he can apply it to another use. I am, myself short for cash, for although I had sometime since \$2000, paid me by the Harpers, publishers, as the first instalment on the purchase of my copy right, yet I had got so much behind during the hard times that it all went to clear up old scores. I expect 38,000 dols. more, however, in semi-annual payments from those gentlemen, within the limits of ten years, a large portion of which I intend to use in the State of Illinois, in the purchase and conduct of a large tract of land, and therefore should I be compelled to announce, in this quarter that I have no connection with the Nauvoo Legion, you will, of course remain silent, as I shall do it in such a way as will make all things right.

I may yet run for a high office in your state, when you would be sure of my best services in your behalf, therefore a known connection with you would be against our mutual interest. It can be shown that a commission in the legion was a Herald hoax, coined for the fun of it, by me, as it is not believed even now by the public. In short I expect to be yet, through your influence, Governor of the State of Illinois.

My respects to Brother Young, Richards, Mrs. Emma, and all friends.

Yours, most respectfully,  
JAS. ARLINGTON BENNETT.

LIEUT. GEN. SMITH.

P.S. As the office of inspector general confers no command on me, being a mere honorary title, if, therefore, there is any gentleman in Nauvoo who would like to fill it in a practical way, I shall with great pleasure and good will resign it to him, by receiving advice from you to that effect. It is an office that should be filled by some scientific officer.

J. A. B.

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REPLY.

*Nauvoo, Ill., Nov. 13, 1843.*

DEAR SIR :—Your letter of the 24th ult., has been regularly received ; its contents duly appreciated, and its whole tenor candidly considered ; and, according to my manner of judging all things in righteousness, I proceed to answer you ; and shall leave you to meditate whether mathematical problems, founded upon the truth of revelation, or religion as promulgated by me or Moses, can be solved by rules and principles existing in the systems of common knowledge.

How far you are capable of being 'a most undeviating friend, without being governed by the smallest religious influence,' will best be decided by your survivors, as all past experience most assuredly proves. Without controversy, that friendship, which intelligent beings would accept as sincere, must arise from love, and that love grow out of virtue, which is as much a part of religion, as light is a part of Jehovah. Hence the saying of Jesus: 'Greater love hath no man than this, that a man lay down his life for a friend.'

You observed, 'as I have proven myself to be a *philosophical divine*, I must excuse you, when you say that we must leave these *influences* to the mass.' The meaning of 'philosophical divine,' may be taken in various ways. If, as the learned world apply the term, you infer that I have achieved a victory, and been strengthened by a scientific religion, as practiced by the popular sects of the age, through the aid of colleges, seminaries, bible societies, missionary boards, financial organizations, and gospel money schemes, then you are wrong; such a combination of men and means, shows a form of godliness without the power; for is it not written, 'I will destroy the wisdom of the wise; beware lest any man spoil you through philosophy and vain deceit, after the rudiments of the world and not after the doctrines of Christ?' But if the inference is, that by more love, more light, more virtue, and more truth from the Lord, I have succeeded as a man of God, then you reason truly; though the weight of the sentiment is lost, when the '*influence is left to the mass*.' Do men gather grapes of thorns or figs of thistles?

Of course you follow out the figure, and say, 'the boldness of my plans and measures, together with their unparalleled success, so far, are calculated to throw a charm over my whole being; and to point me out as the most extraordinary man of the present age.' *The boldness of my plans and measures*, can readily be tested by the touch-stone of all schemes, systems, projects, and adventures,—*truth*, for truth is a matter of fact; and the fact is, that by the power of God I translated the Book of Mormon from hieroglyphics; the knowledge of which was lost to the world; in which wonderful event I stood alone, an unlearned youth, to combat the worldly wisdom, and multiplied ignorance of eighteen centuries, with a new revelation; which, (if they would receive it, the everlasting gospel,) would open the eyes of more than eight hundred millions of people, and make 'plain the old paths,' wherein if a man walk in all the ordinances of God blameless, he shall inherit eternal life; and Jesus Christ, who was, and is, and is to come, has borne me safely over every snare and plan, laid in secret or openly; through priestly hypocrisy, sectarian prejudice, popular philosophy, executive power, or law defying mobocracy, to destroy me.

If, then, the hand of God, in all these things that I have accomplished, towards the salvation of a priest-ridden generation, in the short space of twelve years, through the boldness of the plan of preaching the gospel, and the boldness of the means of declaring repentance and baptism for the remission of sins; and a reception of the Holy Ghost, by laying on of the hands, agreeably to the authority of the priesthood; and the still more bold measures of receiving direct revelation from God, through the Comforter as promised, and by which means all holy men, from ancient times till now, have spoken and revealed the will of God to men, with the consequent 'success'

of the gathering of the saints, throws any charm around my being and 'points me out as the most extraordinary man of the age,' it demonstrates the fact, that truth is mighty and must prevail ; and that one man empowered from Jehovah, has more influence with the children of the kingdom, than eight hundred millions led by the precepts of men. God exalts the humble, and debases the haughty. But let me assure you in the name of Jesus, who spake as never man spake, that the 'boldness of the plans and measures,' as you term them, but which should be denominated the righteousness of the cause, the truth of the system, and power of God, which 'so far,' has borne me and the church, (in which I glory in having the privilege of being a member,) successfully through the storm of reproach, folly, ignorance, malice, persecution, falsehood, sacerdotal wrath, newspaper satire, pamphlet libels and the combined influence of the powers of earth and hell, I say these powers of righteousness and truth, are not the decrees or rules of an ambitious and aspiring Nimrod, Pharaoh, Nebuchadnezzar, Alexander, Mahomet, Bonaparte, or other great sounding heroes, that dazzled forth with a trail of pomp and circumstances for a little season, like a comet, and then disappeared, leaving a wide waste where such an existence once was, with only a name : nor were the glorious results of what you term 'boldness of plans and measures,' with the attendant 'success,' matured by the self aggrandizing wisdom of the priests of Baal ; the scribes and Pharisees of the Jews ; Popes and Bishops of christendom ; or pagans of Juggernaut ; nor were they extended by the divisions and sub-divisions of a Luther, a Calvin, a Wesley, or even a Campbell ; supported by a galaxy of clergymen and churchmen, of whatever name or nature, bound apart by cast iron creeds, and fastened to set stakes by chain cable opinions, without revelation ; nor are they the lions of the land or the leviathans of the sea, moving among the elements, as distant chimeras to fatten the fancy of the infidel ; but they are as the stone cut out of the mountain without hands, and will become a great mountain and fill the whole earth. Where I an Egyptian, I would exclaim, Jah-oh-eh, Enish-go-on-dosh, Flo-ees-Flos-is-is ; [O the earth ! the power of attraction, and the moon passing between her and the sun.] A Hebrew ; Haeuloheem yerau ; a Greek, O Theos phos esi ; a Roman, Dominus regit me ; a German, *Gott gebe uns das licht* ; a Portugee, Senhor Jesu Christo e libordade ; a Frenchman, Dieu defend le droit ; but as I am, I give God the glory, and say in the beautiful figure of the poet :

' Could we with ink the ocean fill ;  
Was the whole earth of parchment made ;  
And every single stick a quill ;  
And every man a scribe by trade,  
To write the love of God above,  
Would drain the ocean dry ;  
Nor could the whole upon a scroll,  
Be spread from sky to sky.'

It seems that your mind is of such 'a mathematical and philosophical cast,' that the divinity of Moses makes no impression upon you, and that I will not be offended when you say, that you rate me higher as a legislator, than you do Moses, because you have me present with you for examination ; that 'Moses derives his chief authority from prescription and the lapse of time ; you cannot however say, but we are both right, it being out of the



power of man to prove us wrong. It is no mathematical problem, and can therefore get no mathematical solution.'

Now, sir, to cut the matter short, and not dally with your learned ideas, for fashion's sake, you have here given your opinion, without reserve, that revelation, the knowledge of God, prophetic vision, the truth of eternity, cannot be solved as a mathematical problem. The first question then is, what is a mathematical problem? and the natural answer is, a statement, proposition or question that can be solved, ascertained, unfolded or demonstrated, by knowledge, facts or figures, for 'mathematical' is an adjective derived from *Mathesis* (gr.) meaning in English, learning or knowledge. 'Problem' is derived from *problema*, (French,) or problema, (Latin, Italian or Spanish) and in each language means a question or proposition, whether true or false. 'Solve' is derived from the Latin verb, *solvo*, to explain or answer. One thing more in order to prove the work as we proceed; it is necessary to have witnesses, two or three of whose testimonies, according to the laws or rules of God and man, are sufficient to establish any one point.

Now for the question. How much are one and one? Two. How much is one from two? One. Very well, one question, or problem is solved by figures. Now let me ask one for facts: was there ever such a place on the earth as Egypt? Geography says yes; ancient history says yes; and the bible says yes. So three witnesses have solved that question. Again, lived there ever such a man as Moses in Egypt? The same witnesses reply *certainly*. And was he a prophet? The same witnesses, or a part have left on record, that Moses predicted in Leviticus that if Israel broke the covenant they had made, the Lord would scatter them among the nations, till the land enjoyed her Sabbaths; and subsequently these witnesses have testified of their captivity in Babylon, and other places, in fulfilment. But to make assurance doubly sure, Moses prays that the ground might open and swallow up Korah and his company for transgression, and it was so: and he endorses the prophesy of Balaam, which said, out of Jacob shall come, he that shall have dominion, and shall destroy him that remaineth of the city; and Jesus Christ, as him that 'had dominion,' about fifteen hundred years after, in accordance with this and the prediction of Moses, David, Isaiah, and many others, came, saying; Moses wrote of me, declaring the dispersion of the Jews, and the utter destruction of the 'city;' and the apostles were his witnesses, unimpeached, especially Jude, who not only endorses the facts of Moses 'divinity,' but also the events of Balaam, and Korah with many others, *as true*. Besides these tangible facts, so easily proven and demonstrated by simple rules and testimony unimpeached, the art (now lost) of embalming human bodies, and preserving them in the catacombs of Egypt, whereby men, women and children as *mummies*, after a lapse of near three thousand five hundred years come forth among the living, and although *dead*, the papyrus which has lived in their bosoms, unharmed, speaks for them, in language like the sound of an earthquake: Ecce veritas! Ecce cadeveros! Behold the truth! Behold the mummies! Oh my dear sir, the Sunken Tyre and Sidon, the melancholy dust where 'the city' of Jerusalem once was, and the mourning of the Jews among the nations, together with such a 'cloud of witnesses,' if you had been as well acquainted with your God and Bible, as with your purse and pence table, the 'divinity'

of Moses would have dispelled the fog of five thousand years, and filled you with light; for facts, like diamonds, not only cut glass, but they are the most precious jewels on earth. The spirit of prophesy is the testimony of Jesus.

The world at large, is ever ready to credit the writings of Homer, Hesiod, Plutarch, Socrates, Pythagoras, Virgil, Josephus, Mahomet, and an hundred others, but where, tell me where, have they left a line, a simpel method of solving the truth of the plan of eternal life? Says the Savior, 'if any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' Here then is a method of solving the 'divinity' of men by the divinity within yourself, that as far exceeds the calculation of numbers, as the sun exceeds a candle. Would to God that all men understood it, and were willing to be governed by it, that when one had filled the measure of his days, he could exclaim like Jesus, '*veni, mori, et reviviscere!*'

Your good wishes to 'go ahead' coupled with Mahomet and a 'right hand man,' are rather more vain than virtuous. Why, sir, Cæsar had his right hand Brutus, who was his 'left hand' assassin, not however applying the allusion to you.

As to the private seal you mention, if sent to me, I shall receive it with the gratitude of a servant of God, and pray that the donor may receive a reward in the resurrection of the just.

The summit of your future fame seems to be hid in the political policy of a mathematical problem' for the chief magistracy of this state, which I suppose might be solved by 'double position,' where the *errors* of the *supposition* are used to produce a true answer.

But, sir, when I leave the dignity and honor I received from heaven, to boast a man into power, through the aid of my friends, where the evil and designing, after the object has been accomplished, can lock up the clemency intended as a reciprocation for such favors: and where the wicked and unprincipled, as a matter of course, would seize the opportunity, to flintify the hearts of the nation against me for dabbling at a sly game in politics; verily, I say, when I leave the dignity and honor of heaven, to gratify the ambition and vanity of man or men, may my power cease, like the strength of Samson, when he was shorn of his locks, while asleep in the lap of Delilah. Truly said the Savior, cast not your pearls before swine, lest they trample them under their feet and turn again and rend you.

Shall I who have witnessed the visions of eternity; and beheld the glories of the mansions of bliss; and the regions and the misery of the damned; shall I turn to be a Judas? Shall I who have heard the voice of God, and communed with angels; and spake and moved by the Holy Ghost for the renewal of the everlasting covenant, and for the gathering of Israel in the last days; shall I worm myself into a political hypocrite? Shall I who hold the keys of the last kingdom; in which is the dispensation of the fulness of all things spoken by the mouths of all the holy prophets, since the world began; under the sealing power of the Melchisedek priesthood; shall I stoop from the sublime authority of Almighty God, to be handled as a monkey's cat's paw; and pettify myself into a clown to act the farce of political demagoguery? No, verily no. The whole earth shall bear me witness that I, like the towering rock in the midst of the ocean, which has withstood

the mighty surges of the warring waves for centuries, *am impregnable*, and am a faithful friend to virtue, and a fearless foe to vice ; no odds, whether the former was sold as a pearl in Asia, or hid as a gem in America ; and the latter dazzles in palaces, or glimmers among the tombs.

I combat the errors of ages ; I meet the violence of mobs ; I cope with illegal proceedings from executive authority ; I cut the Gordian knot of powers ; and I solve mathematical problems of Universities : WITH TRUTH, *diamond truth*, and *God is my 'right hand man.'*

And to close, let me say in the name of Jesus Christ to you, and to presidents, emperors, kings, queens, governors, rulers, nobles, and men in authority every where, do the works of righteousness, execute justice and judgment in the earth, that God may bless you, and her inhabitants ; and

The laurel that grows on the top of the mountain,  
Shall green for your fame while the sun sheds a ray ;  
And the lily that blows by the side of the fountain,  
Will bloom for your virtue till earth melts away.

With due consideration and respect,

I have the honor to be your most ob't serv't.

JOSEPH SMITH.

GEN. JAS. ARLINGTON BENNETT, Arlington House, N. Y.

P. S. The Court Martial will attend to your case in the Nauvoo Legion.—*Voice of Truth.* J. S.

## EXTRACT FROM THE DESERET NEWS.

### DISCOURSE

*By President Heber C. Kimball, Tabernacle, G. S. L. City, April 2, 1854.*

I have been much interested and edified with the remarks of br. Grant ; they are good. I wish this whole people could see the propriety of these things as they ought. To me it would be one of the best and most joyful things in the world, if men and women who call themselves Mormons, or Latter Day Saints, would live up to their profession, and learn to speak the truth as it is in Jesus Christ, and do his will on the earth as it is done in heaven.

I ask you, brethren and sisters, if you expect to go into heaven if you do not do his will on earth as it is done in heaven ? Can those persons who pursue a course of carelessness, neglect of duty, and disobedience, when they depart from this life, expect that their spirits will associate with the spirits of the righteous in the spirit world ? I do not expect it, and when you depart from this state of existence, you will find it out for yourselves.

Br. Grant was speaking about the work of God, in the laying waste of nations by sea and by land. I believe it is all the work of God, and it is all right. Will he sweep them from the earth in order to destroy their power and influence ? He will. And when kings, and princes, and captains, and great men, according to the greatness of the world, go into the world of spirits, they will not have as much power as they had here upon the earth.—We can hear of their spirits trying to peep, and mutter, and

mock, and rap, and cause tables to dance, and chairs to move from one place to another, but that is all the power they have.

While I am in the flesh, I can take a chair, or a club and make you feel my power to a still greater extent ; I could bruse your flesh, and break your bones, but they cannot do anything but peep, and make tables and chairs dance, and rap, and give uncertain sounds. That is wisdom great enough for the world ; it does well enough for them ; it is all the revelation they deserve ; and a few of this people go to those spirits. That man or women who will not learn the principle of subjection, and become like clay in the hands of the potter, will be led astray by those spirits ; and if not by these spirits, something will come by and by with more power.

The Saints are receiving their endowment, and peaparing for that which is in the future ; to dwell in the heavens, and sit upon thrones, and reign over kingdoms, and dominions, principalities, and powers ; and as this work progresses, the work of Satan will increase, and he will continue to present one thing after another, following up the work of God, and increasing means of deception, to lead astray such men and women, and take them captive. As the work of God increases in power and extent upon the earth, so will the works of Satan increase. I expect that tribulation will be upon the wicked, and continue from this time until they are swept off from the earth. I just as much expect these things as I do to see the sun rise and set to-morrow.

I would like to see all this people do right, and keep the commandments of God. I would like to see them fulfil their covenants, and live up to their vows and promises, and fulfil their obligations, for they have obligated themselves before God, and before angels, and before earthly witnesses, that they should do this.

What you have agreed to do, God will require you to perform, if it should be ten thousand years after this time. And when the servants of God speak to you, and require you to do a thing, the Lord God will fulfil his words, and make you fulfil his words he gave to you thro' his servants.—Inasmuch as you have come into this church, and made a covenant to forsake the world, and cleave unto the Lord, and keep his commandments, the Lord will compel you to do it, if it should be in ten thousand years from this time.—These are my views, and I know it will be so.

Comparing us to clay that is in the hands of the potter, if that clay is passive, I have power as a potter, to mould it and to make it into a vessel unto honor. Who is to mould these vessels ? Is it God himself in person, or is it his servants, his potters, his journeymen, in company with those he has placed to oversee the work ? The greater Master Potter dictates his servants, and it is for them to carry out his purposes, and make vessels according to his designs ; and when they have done the work, they deliver it up to the Master for his acceptance ; and if their works are not good he does not accept them ; the only works that he accepts, are those prepared according to the design he gave. God will not be trifled with ; neither will his servants ; their words have got to be fulfilled, and they are the men that are to mould you, and tell you what shape to move in.

I do not know that I can compare it better than to the potter's business. It forms a good comparison. This is the course you must pursue, and I know of no other way that God has prepared for you to become sanctified,

and moulded, and fashioned, until you become modeled to the likeness of the Sun of God by those who are placed to lead you. This is a lesson *you* have to learn as well as myself.

When I know that I am doing just as I am told by him who is placed to lead this people, I am then a happy man ; I am filled with peace, and can go about my business with joy and pleasure ; I can lie down and rise again in peace, and be filled with gladness, by night and by day. But when I have not done the things that are right, my conscience gnaws upon my feelings. This is the course for me to take. If it is the course for me to take, it is the course for every other elder in Israel to take—it does not matter who he is, or where he came from ; whether he be an American, an Englishman, Irishman, Frenchman or German, Jew or Gentile, to this you have got to bow, and you have got to bow down like the clay in the hands of the potter, that suffers the potter to mould it according to his own pleasure. You have all got to come to this ; and if you do not come to it at this time, as sure as ever the sun rose and set, you will be cut from the wheel, and thrown back into the mill.

You have come from the mill, and you have been there grinding. For what purpose ? To bring you into a passive condition. You have been gathered from the nations of the earth, from among the kindreds, tongues, and peoples of the world, to the valley of the Great Salt Lake, to purify, and sanctify yourselves, and become like the passive clay in the hands of the potter. Now suppose I subject myself enough, in the hands of the potter, to be shaped according as he was dictated by the Great Master potter, that rules over all things in heaven and on earth, he would make me into a vessel of honor.

There are many vessels that are destroyed after they have been moulded and shaped. Why?—Because they are not contented with the shape the potter has given them, but straightway put themselves into a shape to please themselves ;—therefore they are beyond understanding what God designs, and they destroy themselves by the power of their own agency, for this is given to every man and woman, to do just as they please. That is all right, and all just. Well then, you have to go thro' a great many mouldings, and shapes, then you have to be glazed, and burned ; and even in the burning, some vessels crack—What makes them crack ? Because they are snappish ; they would not crack if they were not snappish, and wilful.

If you go into the potteries in Staffordshire, England, where the finest chinaware is manufactured, you will see them take the coarsest materials about the pottery, and make a thing in the shape of a half bushel ; they put the finest ware in these to secure it from danger in the burning operation. All the fine ware made in Europe, and in China, is burnt in these kind of vessels. After they are done with, they are cast away—they are vessels of wrath fitted for destruction. So God takes the wicked, and makes them protect the righteous, in the process of sanctifying, and burning, and purifying, and preparing them, and making them fit for the Master's use.

These saggars, as they are called, are compounded of refuse articles that have been cast out ; so even they are good for something. Thus wicked are of use, for they are a rod in the hands of the Almighty to scourge the righteous, and prepare them for their Master's use, that they may enter into the celestial world, and be crowned with glory in his presence.

Brethren who hold the Priesthood, how do you like to rebel against those who are placed over you in the Priesthood, to rule and guide you in the proper way? You Bishops, or Presiding Elder, Teacher, Deacon, Apostle, or Prophet, how do you appear when you rebel against your head? You look like the woman who rebels against her husband, or Lord. It also makes the children as bad as the parents; for if the parents are rebellious against their superiors, the children will be rebellious against their parents. Because the parents do not pursue a proper course, God makes their children a scourge to them.

Parents, if you do not listen to counsel, and walk in the path the Priesthood marks out, the Lord will prepare a scourge for you, if it is in your own family, to chasten you, and bring you to a knowledge of the truth, that you may be humble and penitent, and keep the commandments of God.

Do you expect to have peace and plenty, to continue to thrive, and increase in property, in life, in herds, in flocks, and in the comforts of this life, while you are disobedient to those placed over you? You may for a season, but there is a rod preparing for the rebellious, and the righteous will have to suffer with the guilty. I know that by experience.

I will tell you another thing that I know.—While the righteous are taking the rod along with the wicked, and it comes upon them severely, (I have passed thro' it many times) they have joy, and peace, and consolation, and the Spirit of the Lord God rests mightily upon them, and is round about them, and they say in the midst of it all "we are determined by the help of God to keep his commandments, and by his help to do the will of our President." For if there is no man on God's footstool that will stand by him, and assist him, I am determined to do all that lies in my power to sustain him while I am upon the earth.

My prayer is, O Lord help me to do thy will, and walk in the footsteps of my leader, light up my path, and help me to walk so that my feet may never slip, and to keep my tongue from speaking guile; that I may never be left to betray my brethren, who hold the Priesthood of the Son of God; but that I may always honor that Priesthood, magnify it, reverence it, and love it more than I do my life, or my wives, and my children. If I do that, I know the Priesthood will honor me, and exalt me, and bring me back into the presence of God, and also those who listen to my counsel as I listen to the counsel of him whose right it is to dictate me. If Br. Brigham should get a Revelation containing the will of God concerning his servant Heber, it would be, "let my servant Heber do all things whatsoever my servant Brigham shall require at his hands, for that is the will of his Father in heaven." If that is the will of God concerning me, what is the will of God concerning you? It is the same.

Brethren of the Priesthood, let us rise up in the name of Israel's God, and dispense with everything that is not of God, and let us become one, even as the Father and the Son are one. If we take that course we shall triumph over hell, the grave, and over everything else that shall oppose our onward progress in earth, or in hell; there is nothing we need fear. I fear nothing only to grieve my Father who is in heaven, and my brethren who are upon the earth.

## AMERICAN EXTRACTS.

## INTERESTING DISCOVERY.

A NEW QUESTION FOR HISTORICAL SOCIETIES, CONCERNING THE  
ANTIQUITIES OF AMERICA.

(Continued from page 215.)

Yesterday, we were surveying near the brow of the range of hills which makes up from this gap. The air was piercing and chilly, and filled with driving snow. Suddenly, the sun closed in, and rain, mingled with hail, drove us to seek a shelter. There was no house or sign of human habitation within eight miles of us. Capt. Edwards, who leads our party, had met with a severe sprain during the early part of the day, and was incapable of exerting himself; from this cause he suffered severely. While painfully tracing our way in quest of shelter, Mr. Sam. Emerson, my companion and chum, discovered a cleft in the side of the mountain, which could be approached very easily, and would afford a sufficient retreat for our party. We reached the spot, and stowed ourselves as closely as possible. We were protected, both from the wind and storm. The reaction of our feelings and the sudden rush of blood to the surface, which always follows exposure like to that to which we had been subjected, caused us, in a short time to be very comfortable.

Emerson, who never can be long quiet, began to explore every side and corner of our retreat. He noticed a large flat stone, which sounded hollow as he struck it. It appeared to be lying upon the ground, disconnected with any other rock. Besides, his quick eye detected that the stone was of a different character from the natural formation of the mountain. This was enough to excite his curiosity. With the help of myself and another, the stone, which was lying at an angle, was removed, and we found an aperture beneath, lined with rude steps. This was a spur to further explorations. After half an hour's rather hard work we succeeded in making an opening sufficiently large to afford an entrance.

Before us lay a cave. Emerson would have entered it at once, but Capt. Edwards restrained him until such times as ventilation would render it safe. Emerson went in first; I followed, and the rest came after us. After descending seven steps, the aperture widening all the way, we found ourselves in a spacious cave, with the roof ascending until it reached a height of nearly forty feet. The size of the chamber was by actual measurement, ninety-four feet long, and sixty-three feet at its widest part. Beyond this, another flight of steps, seemingly deeper than the first, extended to another chamber, but we have not yet explored it. What lay beyond the first room, to what extent the cave reaches or what it contains, remains to be seen. But, judging from what we have already discovered, the investigations that are to be made will possess the most

overpowering interest. When we had been in the cave long enough to accommodate our eyes to the dim light furnished by the opening we had made, we began to make our observations. We were filled with astonishment at what lay before us. The cave or grotto had evidently been used as a hiding-place for treasure and a place for concealment by those who had used it. Implements of defence lay in groups upon one side. They were of an exceeding antique form. Hoar antiquity rested upon every article before us. The dust of ages had settled down upon all things in the cave.

In one corner we found three earthen vessels of singular construction and shape. These were filled with coin, of silver, brass, and iron—but mostly of brass—of various shapes. The coin bore no image, were coarsely, but most curiously, wrought; and Captain Edwards, who boasts some knowledge of coins, declares them to be entirely unlike anything which he had ever seen or read of, and of a very ancient date.

But the most singular and interesting discovery of all, consists in our having found, in a niche, several rolls and packets, composed of a material entirely unknown to us, upon which were inscribed figures and characters, the meaning of which, as yet, we have not been able to determine upon, or make out the nation or date to which they may have belonged.

We go to-morrow to the cave, having made ample preparations for exploring its utmost extent. We take with us provisions for a week, and bedding for our accommodation. We shall occupy the chamber already discovered. Captain Edwards is so deeply interested in the investigation before him, that he has abandoned, for a week at least, his surveying expedition. He is filled with the highest hopes, and, although a cold and unimpressive man in the ordinary concerns of life, he is now animated with the greatest enthusiasm.

Conversing on the topic this afternoon, he declares his belief that both the coins and the scrolls have a date anterior to the Christian era. If this be so, we certainly have a clue that will conduct us to an inquiry that has hitherto been clouded in mystery and the silence of the grave,—“What was the condition of this country centuries ago, and who inhabited it?” It cannot be supposed that this vast continent has been permitted to be a howling wilderness for so many thousand years; or that our mighty rivers have flowed through rich and fertile valleys since the creation, without the intelligence of man to sound the praises of the Lord and Maker of them all.

Capt. Edwards has forwarded a small quantity of the coin, and a scroll of the manuscript, to his brother, Cornelius R. Edwards, Esq., of Philadelphia, but now residing in your city at the Exchange Coffee House, with a request that he would lay them before the learned and scientific men of Boston, and also before the faculty of Harvard Uni-



versity. His letter and package will doubtless reach the city by the same conveyance that brings you this, and I recommend you to call upon him and view the curiosities of our cave. Besides, he may have other and more minute descriptions from Capt. Edwards himself, than I am able, in this hurried letter, to give. You may depend upon hearing from me next Sabbath, on our return to this place. We have a mail but once a week, which passes every Wednesday, so you may expect to hear from me more at length, by Thursday night of next week.—*Boston Herald*.

I remain,

Yours, &c.,

CHARLES G. PROCTOR.

In 1832, a Mr. Furguson communicated the following to the *Christian Advocate and Journal*, it is also to be found on the 169th page of his work on *American Antiquities*.

“On a Mountain called Look-out Mountain belonging to the vast Allegany chain, running between the Tennessee and Coos rivers, arising about one thousand feet above the surrounding valley. The top of the mountain is mostly level, but presents to the eye an almost barren waste. On this range notwithstanding its height, a river has its source and after traversing it for about seventy miles, plunges over a precipice. The rocks from which the water falls is circular, and juts over considerably ; immediately below the fall, on each side of the river, are bluffs, which rise about two hundred feet. Around one of these bluffs, the river makes a bend, which gives it the form of a peninsula ; on the top of this are the remains of what is esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall, following the very course of the brink, this precipice is thirty seven rods and eighteen feet, including about two acres of ground ; the only decent from this place is between two rocks, for about thirty feet, when a bench of the ledge presents itself from two to five feet in width, and ninety feet long. This bench is the only road or path up from the waters edge to the summit, but just at the foot of the two rocks where they reach this path, and within thirty feet of the top of the rock, are five rooms, which have been formed by dint of labor ; the entrance to these rooms is very small, but when within they are found to communicate with each other by doors or apertures.”

Mr. Furguson thinks them to have been constructed during some dreadful war, and those who constructed them to have acted on the defensive ; and believes that twenty men could have withstood the whole army of Xerxes, as it was impossible for more than one to pass at a time, and might by the slightest push, be hurled at least an hundred and fifty feet down the rocks.

In the *Book of Mormon*, 3rd European Ed., page 434, we read, and it came to pass that the ninety and third year (of the reign of the judges over the people of Nephi,) did also pass away in peace, save it was for the Gadianton robbers, who dwelt upon the mountains, who did infest the land ; for so strong were their holds and their secret places, that the people could not overpower them ; therefore they did commit many murders, and did so much slaughter among the people. On the 436th page it recorded that

these robbers increased, that they slew many of the people, laid cities waste, spread death and carnage throughout the land, and that it became expedient that all the people, both the Nephites and the Lamanites should take up arms against them after which it is said, "And it came to pass in the commencement of the fourteenth year, (after the sign given of the birth of Christ), the war between the robbers and the people of Nephi did continue, and did become exceedingly sore; nevertheless the people of Nephi did gain some advantage of the robbers, in so much, that they did drive them back out of their lands into the mountains and into their secret places," page 439 "And it came to pass in the latter end of the eighteenth year, those armies of robbers had prepared for battle, and began to come down and to sally forth from the hills, and out of the mountains, and the wilderness, and their strong holds, and their secret places, and began to take possession of the land. On the 441 and 442 pages we are informed how these robbers were destroyed; it was by a stratagem, a part of the Nephite armies getting between the robbers and their secret places and strong holds, by which they were cut off in their retreat.

This in connexion with the preceding account is an evidence of the truth of the book of Mormon, for mark, this discovery did not take place until two years after the publication of the book of Mormon, so that the account of these robbers with their strong holds and secret places, could not have been made through a previous acquaintance, with the country, since then discoveries are being almost continually made, that confirm the fact that the unlearned Joseph Smith did positively translate the Book of Mormon, the Lord through him performing a "marvelous work and a wonder," causing the "wisdom of their wise men to perish, and the understanding of their prudent men to be hid."

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### GENERAL INTELLIGENCE.

A letter has been received from Elder William Cooke, dated Karori, near Wellington, New Zealand, January 30th, 1855. The condition of that field of labor still appears favourable; many enquiring, prospects good, hoped soon to organize a branch; the details of his labors will appear in our next. He also gives an account of the earthquake that took place on the 23rd, at a quarter after nine p. m.; he describes the first and most violent shocks as having continued for about two minutes, and that the earth rolled like the waves of the sea, and that it was with difficulty that he could keep his feet. When he ascertained that it was an earthquake he felt in the name of the Lord to assure the family who were in the house with him that inasmuch as they remained together with him there should no harm befall them; thus, whilst the generality of the inhabitants fled from their dwellings, and sought safety in tents, this family of Saints remained secure in their dwelling, although minor shocks continued to take place; they sat up all the night singing Hymns, &c.

A few "Deseret News" have been received; things are going on well in the valley. The foundation of the Temple is progressing. The immigration was coming in. There had been a good supply of

general stores; some of the brethren have opened stores: brother Horner is particularly alluded to in a leader, -- he having fell prices, which has influenced others; an old firm has made a still further reduction, thus it appears that supplies are on the increase, and that prices are declining, the advantages being on the side of the saints. We have alluded to this state of things in consequence of the report that has been circulated by the press, that there has been a scarcity of supplies; and also that the authorities interfered to create exorbitant prices. We have also been privileged with a sight of a letter from an accomplished lady, who is connected with the most wealthy and influential members of the Methodist body in Leeds, England, who being with her husband and family on their way to California, she and the family stopt at the S. Lake, her husband going on to California, she embraced the Faith, and united with the Church of God.

Her husband afterwards came on to this place, where he also obeyed the Gospel, and was ordained an Elder, and is now preaching the Gospel in New Zealand; in a letter to her husband, she alludes to the improved state of the market, in favour of the purchasers, owing to the brethren having entered into competition with the Gentiles.

Surely it will not be denied but, that after a residence of five years in the valley, and our having sojourned with the church for a number of years, that we must have a knowledge of the state and condition of the inhabitants of the territory of Utah, and of the state of feeling of the authorities towards the saints. We know from our own experience, that the reports alluded to are lies, and the reason that they are poured forth with such malignity, and embraced with such eagerness, has been very plainly and forcibly disclosed by the Saviour, when he said in reference to his Saints, "*the world hateth you because you are not of the world; if ye were of the world the world would love its own.*"

The "Empire," from the commencement of the present year, has now and then been stained with extracts from Ferris' Utah. A copy of our last issue containing an Epistle of the first President, to the Saints in Australia; A description of the Temple; An account of the Bills passed in Congress in favour of the Territory of Utah; also an article copied from the Millennial Star, headed "Ferris' Utah and the Mormons weighed in the Balances," was sent to the conductors of the public press in this city. But none of them has dared to give a single extract therefrom. How is this—It is not in accordance with the principles of truth, honesty, and Justice. Do they know that they have either been lying themselves, or that they have been imposed upon by others; and are they afraid to confess either their wickedness or their ignorance; are they determined (so far as their influence goes) to crush Mormonism, though it should be at the expense of every principle of integrity and uprightness. We would remind them.

of the statement of one of old, who wrote, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passeth away, and, lo, he was not; yet I sought him, but he could not be found. Mark the perfect man, and behold the *upright*: for the end of that man is *peace*. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. But the salvation of the righteous, if of the Lord, he is their strength in time of trouble. And the Lord *shall* help them and *deliver them*: he shall deliver them *from the wicked*, and save them because *they trust in him*.

Since our last issue we have visited the Victoria Conference; we found the saints all well, their hearts and interests being fixed for Zion. We found it wisdom to give instructions for gathering up a company to depart from Melbourne. President Frost has gone to Adelaide to bring up the saints from that place. We would again remind the saints that we shall give them instructions by letter, or shall visit them for that end, whenever it is arranged for a company to depart from this colony.

As the press are continually calling the prophet Joseph, ignorant, impostor, rogue, &c., we have been led to give his correspondence with John Harlington Bennett, of New York, a place in this number, being satisfied that the honest reader will find in the prophet's answers, that expression of *manly virtue*; that true nobility of soul and uprightness and integrity of heart, that will ever win the love and esteem of the good and virtuous. There is in it that plain and pointedness of language which always characterize the writings of inspiration, by which sin can be pungently rebuked; the way of truth and righteousness made so plain and clear, "That a wayfaring man though a fool need not err therein," how much less then the educated and the intelligent. We feel assured that its influence will not be lost either upon the saints or the honest reader.

Our next will contain the prophets last public discourse.

Our annual conference will take place on Sunday, April 1st, at which, we invite the attendance of Saints and friends.

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# THE ZION'S WATCHMAN,

PUBLISHED BY THE AUTHORITY OF THE

**Church of Jesus Christ of Latter-Day Saints,**  
**IN SYDNEY.**

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“ HE THAT READETH LET HIM UNDERSTAND.”

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Nos. 32—33.

THURSDAY, APRIL, 12, 1855.

Vol. I.

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## **Joseph Smith's Last Sermon delivered at the April Conference, 1844.**

**BELoved SAINTS :**—My subject is the dead ; on the decease of our Brother Follett, who was crushed to death in a well ; I have been requested to speak, by his friends and relatives, and inasmuch as there are a great many in this congregation who live in this city, as well as elsewhere, and who have lost friends, I feel disposed to speak on the subject in general, and offer you my ideas so far as I have ability, and so far as I shall be inspired by the Holy Spirit to dwell on this subject. I want your prayers and faith, the instruction of Almighty God and the gift of the Holy Ghost, that I may set forth things that are true, that can easily be comprehended, and shall carry the testimony to your hearts ; pray that the Lord may strengthen my lungs, stay the winds and let the prayers of the saints to heaven appear that they may enter into the ear of the Lord of Sabbath ; for the effectual prayers of righteous men availeth much, and I verily believe that your prayers shall be heard before I enter into the investigation fully of the subject that is laying before me. Before entering fully into the investigation, I wish to pave the way : I will make a few preliminaries, in order that you may understand the subject when I come to it. I do not calculate to please your ears with superfluity of words or oratory, or with much learning ; but I calculate to edify you with the simple truths from heaven. In the first place, I wish to go back to the beginning of creation ; there is the starting point, in order to be fully acquainted with the mind, purposes, decrees, &c., of the great Eloheim, that sits in yonder heavens, it is necessary for us to have an understanding of God himself in the beginning. If we start right, it is easy to go right all the time ; but if we start wrong, it is a hard matter to get right. There are a very few beings in the world who understand rightly the character of God. They do not comprehend anything, that which is past, or that which is to come ; and consequently, but little above the brute beast. If a man learns nothing more than to eat, drink, sleep, and does not comprehend any of the designs of God, the beast comprehends the same thing ; it eats, drinks, sleeps, knows nothing more ; yet knows as much as we, unless we are able to comprehend by the inspiration of Almighty God. I want to go back to the beginning, and so lift your minds into a more lofty sphere, a more exalted understanding, than

what the human mind generally understands. I want to ask this congregation, every man, woman and child, to answer the question in their own heart, what kind of a being is God? Ask yourselves. I again repeat the question, what kind of a being is God? Does any man or woman know? have any of you seen him, heard him, communed with him? Here is the question that will peradventure from this time henceforth occupy your attention. The apostle says this is eternal life, to know God and Jesus Christ, whom he has sent. If any man enquire what kind of a being is God, if he will search diligently his own heart, if the declaration of the apostle be true, he will realize that he has not eternal life, there can be eternal life on no other principle. My first object is, to find out the character of the only wise and true God, and if I should be the man to comprehend God, and explain or convey the principles to your hearts so that the spirit seals it upon you, let every man and woman henceforth put their hand on their mouth and never say anything against the man of God again; but if I fail, it becomes my duty to renounce all my pretensions to revelations, inspirations, &c., and if all are pretensions to God, they will all be as bad off as I am at any rate. There is not a man but would breathe out an anathema, if they knew I was a false prophet; and some would feel authorised to take away my life. If any man is authorised to take away my life, who says I am a false teacher; then upon the same principle am I authorised to take away the life of every false teacher, and where would be the end of blood, and who would not be the sufferer. But no man is authorised to take away life in consequence of their religion; which all laws and governments ought to tolerate, right or wrong. If I show verily, that I have the truth of God, and show that ninety-nine out of a hundred are false teachers, while they pretend to hold the keys of God, and to kill them because they are false teachers, it would deluge the whole world with blood. I want you all to know God, to be familiar with him, and if I can bring you to him, all persecutions against me will cease; you will know that I am his servant, for I speak as one having authority. What sort of a being was God in the beginning? Open your ears and hear all ye ends of the earth; for I am going to prove it to you by the Bible, and I am going to tell you the designs of God to the human race, and why he interferes with the affairs of man.

First, God himself, who sits enthroned in yonder heavens, is a man like unto one of yourselves, that is the great secret. If the veil was rent to-day, and the Great God, who holds this world in its orbit, and upholds all things by his power; if you were to see him to-day, you would see him in all the person, image and very form as a man; for Adam was created in the very fashion and image of God; Adam received instruction, walked, talked and conversed with him, as one man talks and communes with another.

In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary they should understand the character and being of God, for I am going to tell you how God came to be God. We have imagined that God was God from all eternity. These are incomprehensible ideas to some, but they are the simple and first principles of the gospel, to know for a certainty the character of God, that we may converse with him as one man with another, and that God himself, the Father of us all dwelt on an earth the same as Jesus Christ himself did,

and I will show it from the Bible. I wish I had the trump of an archangel, I could tell the story in such a manner that persecution would cease forever ; what did Jesus say ? (Mark it Elder Rigdon ;) Jesus said, as the Father hath power in himself, even so hath the Son power ; to do what ? why what the Father did, that answer is obvious, in a manner to lay down his body and take it up again. Jesus what are you going to do ? To lay down my life, as my Father did, and take it up again. If you do not believe it, you do not believe the Bible ; the scriptures say it, and I defy all the learning and wisdom, all the combined powers of earth and hell together, to refute it. Here then is eternal life, to know the only wise and true God. You have got to learn how to be Gods yourselves ; to be kings and priests to God, the same as all Gods have done ; by going from a small degree to another, from grace to grace, from exaltation to exaltation, until you are able to sit in glory as doth those who sit enthroned in everlasting power ; and I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me ; it is the first principles of consolation. How consoling to the mourner, when they are called to part with a husband, wife, father, mother, child or dear relative, to know that although the earthly tabernacle shall be dissolved, that they shall rise in immortal glory, not to sorrow, suffer or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it ? to inherit the same power and the same exaltation, until you ascend the throne of eternal power the same as those who are gone before. What did Jesus do ? why I do the things I saw my Father do when worlds came rolling into existence. I saw my Father work out his kingdom with fear and trembling, and I must do the same ; and when I get my kingdom I shall present it to my Father, so that he obtains kingdom upon kingdom, and it will exalt his glory, so that Jesus treads in his tracks to inherit what God did before ; it is plain beyond disputation, and you thus learn some of the first principles of the gospel, about which so much hath been said. When you climb a ladder, you must begin at the bottom and go on until you learn the last principle ; it will be a great while before you have learned the last. It is not all to be comprehended in this world ; it is a great thing to learn salvation beyond the grave. I suppose I am not allowed to go into an investigation of any thing that is not contained in the Bible, and I think there are so many wise men here, who would put me to death for treason ; so I shall turn commentator to-day ; I shall comment on the very first Hebrew word in the Bible ; I will make a comment on the very first sentence of the history of creation in the Bible, *Eerosheit*. I want to analyze the word ; *baith*, in, by, through, in, and every thing else. *Rosh*, the head, *Sheit*, grammatical termination. When the inspired man wrote it, he did not put the *baith* there. A man, a Jew without any authority, thought it too bad to begin to talk about the *head*. It read first, "The head one of the Gods brought forth the Gods," that is the true meaning of the words. *Baurau*, signifies to bring forth. If you do not believe it, you do not believe the learned man of God. No man can learn you more than what I have told you. Thus the head God brought forth the Gods in the grand council. I will simplify it in the English language. Oh ye lawyers ! ye doctors ! who have persecuted me ; I want to let you know that the Holy Ghost knows something as well as you do.

The head God called together the Gods, and sat in grand council. The grand counsellors sat in yonder heavens, and contemplated the creation of the worlds that were created at that time. When I say doctors and lawyers, I mean the doctors and lawyers of the scripture. I have done so hitherto to let the lawyers flutter, and every body laugh at them. Some learned doctor might take a notion to say, the scriptures say thus and so, and are not to be altered, and I am going to show you an error. I have an old book of the New Testament in the Hebrew, Latin, German and Greek. I have been reading the German and find it to be the most correct, and it corresponds nearest to the revelations I have given for the last fourteen years. It tells about Jachoboy the son of Zebedee ; it means Jacob ; in the English New Testament it is James. Now if Jacob had the keys, you might talk about James through all eternity, and never get the keys. In the 21st verse of the fourth chapter of Matthew, it gives the word Jacob instead of James. How can we escape the damnation of hell except God reveal to us ; men bind us with chains ; Latin says Jachabod means Jacob ; Hebrew says it means Jacob ; Greek says Jacob ; German says Jacob. I thank God I have got this book, and thank him more for the gift of the Holy Ghost. I have got the oldest book in the world, but I have got the oldest book in my heart. I have all the four testaments, come here ye learned men, and read if you can. I should not have introduced this testimony were it not to back up the word *Rosh*, the head, Father of the Gods. I should not have brought it up only to show that I am right. When we begin to learn in this way, we begin to learn the only true God, and what kind of a being we have got to worship. When we know how to come to him, he begins to unfold the heavens to us and tell us all about it. When we are ready to come to him, he is ready to come to us. Now I ask all the learned men who hear me, why the learned men who are preaching salvation say, that God created the heavens and the earth out of nothing ? and the reason is they are unlearned ; they account it blasphemy to contradict the idea, they will call you a fool. I know more than all the world put together, and the Holy Ghost within me comprehends more than all the world, and I will associate with it. The word create came from the word *baurau* ; it does not mean so ; it means to organize ; the same as a man would organize a ship. Hence we infer that God had materials to organize the world out of chaos ; chaotic matter, which is element, and in which dwells all the glory. Element had an existence from the time he had. The pure principles of element, are principles that can never be destroyed. They may be organized and re-organized ; but not destroyed.

I have another subject to dwell upon and it is impossible for me to say much, but I shall just touch upon them ; for time will not permit me to say all ; so I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God created it in the beginning. The very idea lessens man in my estimation ; I do not believe the doctrine, I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through, if you don't believe it. I am going to tell of things more noble—we say that God himself is a self existing God ; who told you so ? it is correct enough, but how did it get into your heads ? Who told you that man did not exist in like manner



upon the same principles ? (refers to the old Bible,) how does it read in the Hebrew ? It don't say so in the Hebrew, it says God made man out of the earth, and put in to him Adam's spirit, and so became a living body.

The mind of man is as immortal as God himself. I know that my testimony is true, hence when I talk to these mourners ; what have they lost, they are only separated from their bodies for a short season ; their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is immortal, and yet have a beginning ? Because if a spirit have a beginning it will have an end ; good logic. I want to reason more on the spirit of man, for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no beginning. Suppose you cut it in two ; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of creation, who say that man had a beginning, proves that he must have an end and then the doctrine of annihilation would be true. But, if I am right I might with boldness proclaim from the house tops, that God never did have power to create the spirit of man at all. God himself could not create himself : intelligence exists upon a self existent principle, it is a spirit from age to age, and there is no creation about it. All the spirits that God ever sent into the world are susceptible of enlargement. The first principles of man are self existent with God ; that God himself finds himself in the midst of spirits and glory, because he was greater and because he saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c., in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet and so do I. I can also taste the spirit of eternal life ; I know it is good, and when I tell you of these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet, and I rejoice more and more.

I want to talk more of the relation of man to God. I will open your eyes in relation to your dead ; all things whatsoever God of his infinite wisdom has seen proper to reveal to us, while we are dwelling in mortality, in regard to our mortal bodies, are revealed to us in the abstract and independant of affinity of this mortal tabernacle ; but are revealed to us as if we had no bodies at all, and those revelations which will save our dead will save our bodies ; and God reveals them to us in view of no eternal dissolution of the body ; hence the responsibility, the awful responsibility, that rests upon us in relation to our dead : for all the spirits who have not obeyed the gospel in the flesh, must either obey the gospel or be damned. Solemn thought, dreadful thought. Is there nothing to be done ; no salvation for our fathers and friends who have died and not obeyed the decrees of the Son of Man ? Would to God that I had forty days and nights to tell you all, I would let you know that I am not a fallen prophet. What kind of characters are those who can be saved although their bodies are decaying in the grave ? When his commandments teach us, it is in view of eternity. The greatest responsibility in this world that God has laid upon us, is to

seek after our dead. The apostle says, they without us cannot be made perfect. Now I will speak of them : I say to you Paul, you cannot be perfect without us : it is necessary that those who are gone before, and those who come after us should have salvation in common with us, and thus hath God made it obligatory to man. Hence God said he should send Elijah, &c. ; I have a declaration to make as to the provisions which God hath made to suit the conditions of man ; made from before the foundation of the world. What has Jesus said ? All sins and all blasphemies, every transgression except one, that man can be guilty of, there is a salvation for him either in this world or the world to come. Hence God hath made a provision, that every spirit in the eternal world can be ferretted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him. That God has wrought out a salvation for all men, unless they have committed a certain sin. Every man who has got a friend in the eternal world who can save him unless he has committed the unpardonable sin, and so you can see how far you can be a savior. A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man, and in the world of spirits a man cannot be exalted but by knowledge ; so long as a man will not give heed to the commandments, he must abide without salvation. A man is his own tormentor, and is his own condemner : hence the saying they shall go into the lake that burns with fire and brimstone. The torment of the mind of man is as exquisite as a lake burning with fire and brimstone—so is the torment of the mind of man. I know the scriptures ; I understand them. I said no man can commit the unpardonable sin after the dissolution of the body, but they must do it in this world : hence the salvation of Jesus Christ was wrought out for all men in order to triumph over the devil : for if it did not catch him in one place, it would in another, for he stood up as a Saviour.

The contention in heaven was, Jesus said there would be certain souls that would not be saved, and the devil said he could save them all ; the grand council gave in for Jesus Christ ; so the devil rebelled against God and fell, and all who put up their heads for him. All sins shall be forgiven except the sin against the Holy Ghost : after a man has sinned against the Holy Ghost there is no repentance for him, he has got to say that the sun does not shine, while he sees it, he has got to deny Jesus Christ when the heavens were open to him, and from that time they begin to be enemies, like many of the apostates of the church of Jesus Christ of Latter-day Saints. When a man begins to be an enemy, he hunts me. They seek to kill me ; they thirst for my blood ; they never cease. He has the same spirit that they had who crucified the Lord of Life ; the same spirit that sins against the Holy Ghost. You cannot bring them to repentance. Awful is the consequence. I advise all of you to be careful what you do, you may by and bye find out that you have been deceived. Stay yourselves, do not give way. You may find out that some one has laid a snare for you. Be cautious ; await ! When you find a spirit that wants bloodshed, *murder*, the same is not of God, but is of the devil. Out of the abundance of the heart man speaketh. The man that tells you words of life, is the man that can save you. I warn you against all evil characters, who sin against the Holy Ghost, for there is no redemption for them in this world, or in the world to come.

I can enter into the mysteries ; I can enter largely into the eternal worlds ; for Jesus said, in my Father's house there are many mansions, &c. There is one glory of the sun, another glory of the moon, and another glory of the stars, &c. We have reason to have the greatest hope and consolations for our dead, we have aided them in the first principles ; for we have seen them walk in our midst, and seen them sink asleep in the arms of Jesus. And hence is the glory of the sun. You mourners have occasion to rejoice : (speaking of the death of Elder King Follett,) for your husband is gone to wait until the resurrection ; and your expectations and hope are far above what man can conceive : for why has God revealed it to us ? I am authorised to say by the authority of the Holy Ghost that you have no occasion to fear, for he is gone to the home of the just. Don't mourn ; don't weep. I know it by the testimony of the Holy Ghost that is within me. Rejoice O Israel ! your friends shall triumph gloriously, while their murderers shall welter for ages. I say this for the benefit of strangers. I have a father, brothers, and friends who are gone to a world of spirits. They are only absent for a moment ; they are in the spirit, and when we depart we shall hail our mothers, fathers, friends, and all whom we love. There will be no fear of mobs, &c., but all will be an eternity of felicity. Mothers you shall have your children, for they shall have eternal life ; for their debt is paid, there is no damnation awaits them, for they are in the spirit. As the child dies, so shall it rise from the dead and be forever living in the learning of God, it shall be the child, the same as it was before it died out of your arms. Children dwell and exercise power in the same form as they laid them down. The baptism of water without the baptism of fire and the Holy Ghost attending it is of no use ; they are necessary. He must be born of water and the spirit in order to get into the kingdom of God.

In the German, the text bears me out the same as the revelations which I have given for the last fourteen years. I have the testimony to put in their teeth ; my testimony has been true all the time. You will find it in the declaration of John the Baptist, (reads from the German,) John says I baptize you with water, but when Jesus comes, who has the power, he shall administer the baptism of fire, and the Holy Ghost. Great God !—Where is now all the sectarian world ? and if this testimony is true, they are all damned as clearly as anathema can do it. I know the text is true. I call upon all you Germans, who know that it is true, to say aye. (loud shouts of aye.) Alexander Campbell, how are you going to save them with water alone ? For John said his baptism was nothing without the baptism of Jesus Christ. There is one God, one Father, one Jesus, one hope of our calling, one baptism—all these three baptisms only make one. I have the truth and am at the defiance of the world to contradict me, if they can. I have now preached a little Latin, a little Hebrew, Greek and German, and I have fulfilled all. I am not so big a fool as many have taken me to be. The Germans know that I read the German correct.

Hear it all ye ends of the earth—all ye sinners, repent ! repent ! turn to God, for your religion wont save you, and you will be damned ; I do not say how long ; but those who sin against the Holy Ghost cannot be forgiven in this world, or in the world to come ; they shall die the second death ; as they concoct scenes of bloodshed in this world so they shall rise to that

resurrection, which is as the lake of fire and brimstone : some shall rise to the everlasting burning of God, and some shall rise to the damnation of their own filthiness—as exquisite as the lake of fire and brimstone.

I have intended my remarks to all ; both rich and poor, bond and free, great and small, I have no enmity against any man. I love you all. I am your best friend, and if persons miss their mark, it is their own fault. If I reprove a man and he hates me, he is a fool, for I love all men, especially these my brethren and sisters. I rejoice in bearing the testimony of my aged friends. You never knew my heart ; no man knows my history ; I cannot tell it. I shall never undertake it ; if I had not experienced what I have I should not have known it myself. I never did harm any man since I have been born in the world. My voice is always for peace, I cannot lie down until all my work is finished. I never think any evil, nor any thing to the harm of my fellow man. When I am called at the trumpet of the archangel, and weighed in the balance, you will all know me then.—I add no more. God bless you all. Amen.

## ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, IN AUSTRALASIA, HELD IN THE OLD ASSEMBLY ROOMS, KING STREET, SYDNEY, ON APRIL 1st., 1855.

Present—Elder Augustus Farnham, President of the Mission, and Elder Josiah W. Fleming, first Counsellor.

Travelling Elders, John S. Eldridge, John M'Carthy, William Baxter.

Sydney Branch, Elders John Jones, President. Elders W. Robb and R. Evans, Counsellors.

Meeting opened by singing.

“Awake ye that slumber, arise from the dust.”

Prayer by John S. Eldridge.

Sang 149th Hymn, “Jesus, mighty King in Zion.”

President Jones declared the Conference opened for the transaction of business.

President Farnham rose and said, that he had always exhorted the saints to diligence and faithfulness. On the occasion that we have met this morning, we want to be one having the same object in view. A question that I would like to ask is, are we all united ready to sustain the authorities who are over us, are we in fellowship one with another, having no hardness of hearts ; it must be clear that any who have hard feelings, are not in a condition to vote for sustaining the authorities. Now I want all to vote either in the affirmative or the negative, if any should vote in the negative, I shall require their reason for so doing. It is thus in Zion, all are required to vote, for there is no neutral position in this Church ; there the saints gather in to the number of 10,000, all of one heart and mind, and thus draw down the spirit and blessing of God on them.

The President then called upon all the Saints who had no hardness

towards any of the brethren or sisters, and felt to fellowship all, to hold up their right hand, when all voted in the affirmative.

Elder A. Farnham was appointed President of the Conference, and Elder J. Jones, Clerk.

It was moved seconded and carried, that Elder John Jones be received and sustained as President of the Sydney Branch, also W. Robb and R. Evans, as his Counsellors.

It was moved seconded and carried, that we receive and sustain Elder Augustus Farnham, as President of the Australian Mission, also Elders Josiah W. Fleming and Burr Frost as his Counsellors.

It was moved seconded and carried, that we receive and sustain Brigham Young as President of the Church of Jesus Christ of Latter-Day Saints in Zion, and throughout the world, and as our Prophet, Seer, and Revelator, and our Leader in Israel, also Heber C. Kimball and Jedediah M. Grant, as his Counsellors and all the other authorities of the Church in Zion, and throughout the world.

The President then stated, that since last Conference he had visited Victoria, found the saints well and in good spirits and their hearts set for Zion, so that he found it necessary to counsel the organization of a company to depart from Melbourne. The work is rolling on very pretily, many enquiring, some being baptised.

Gave instruction to President Frost to proceed to Adelaide, to gather up the saints in that place, after visiting Geelong he (Elder Frost) had proceeded to Adelaide, and had reported per letter the state of the work in that Conference, the work there is rolling forth slowly but steadily, baptisms taking place occasionally, many enquiring, a good feeling prevailing the Saints, and about thirty or forty ready to go to Zion. They will be lead up to Victoria by President A. Dowdle, when they will unite with the saints proceeding from that place. President Dowdle in consequence of ill-health, brought on by his unwearied labours in the ministry, is returning home to the Valley, and will accompany these saints to America.

As to the work in Van Diemens Land, Elder Owens is still there, but nothing had been heard from him since Elder Frost left, there was great obstacles in the way, but still there is no doubt many honest persons there, some scattered saints had been found, some of these were now in Victoria, and are going to Zion with the company from that place.

Letters have been received from Elder William Cooke, who is labouring in New Zealand, he has been labouring in Wellington and its vicinity. The hireling priests have conspired to oppose, and as in every other place where they take the lead in the opposition, there is nothing too mean or low for them to dabble in; yet the Lord has owned and blessed him, and crowned his labours with success, he has baptised 10 and organized a branch there, he had visited Hutt Valley and had been well received there, he would leave Wellington per steamer for Nelson on the 3rd instant. He calls earnestly for help.

The President then called on Elder Fleming to report the N. W. section, viz., the Hunter, Williams, Patterson and Allyn Rivers. He stated that a conference had been held on the Allyn River, on Thursday the 22nd of March, there were 82 members reported in good standing, there was a good feeling prevading the conference, not the least desenting voice, the saints are trying to do right, the work of the Lord is rolling forth, new fields are being opened. Elder Baxter has been travelling in that section, during the past quarter there have been 5 baptised. Thus the servants of the Lord are being blessed in the Ministry, yet there are too few of those who are faithful in the ministry, so that it keeps the work more cramped, up not being able to extend abroad, for want of laborers.

John S. Eldridge reported that since last conference, he had travelled in company with Elder James Graham, they had visited Penrith, Windsor, Picton, the work of the Lord is progressing, new fields are being opened; many investigating and numbers increasing, the Saints rejoicing in the Lord. There has been ten added by baptism; the work is spreading forth in that part of the colony; and I can testify before men and angels that it is the work of the Lord, and that it will prosper.

Elder John McCarthy reported that he had travelled in the neighbourhood of the Hawkesbury River. The first place I stopped was at Balkham Hills, obtained the use of a parlour from a lady whose husband was absent, advertized meeting for evening, when assembled and drawing near to a close, the Mr. came home and having learned from my remarks what I was, he cried, "plenty of that," and ordered me out. I afterwards got the use of another parlour. I was told that there was a man in the neighbourhood who knew all about Zion, I found him out and asked him what he knew of Saints, he answered, that all he could say of them was, that they were God's people. That he knew it to be the work of the Lord, for he had seen the power of God manifested in gifts of tongues and healing, &c. He came from Cheltenham, was baptised about 15 years ago, fell into transgression, but said that he should join them again sometime. I passed on to the lower Hawkesbury, visited the Magistrate, gave him some tracts, he remarked, "I believe your commission and mission to be an imposition," he said, that he would not read the book, but that if the Queen or any of the leading men were to embrace it, then he would think about it. I asked him why Pharaoh did not receive the message sent by Moses, he answered, "that Pharaoh was corrupt." I then said that for the same reason the great would not receive the message in these days; those who rejected the gospel were corrupt. I prevailed on him to read the book, and on a future day he told me that his feelings were altered. I preached in the neighbourhood, good meetings, baptised five, many are investigating, the work is prospering.

Elder J. W. Fleming then addressed the meeting, congratulating the brethren on the prosperity of the work of the Lord, during the last

two years, showing forth the simplicity of the plan of salvation, and the humble character of the instrument used by the Lord to administer the same, that for this cause the world is offended, and reject the testimony of the servants of God to their own condemnation.

Sang a select Hymn, "I Saw a lamb that had been slain."

Conference adjourned until 3 p. m. Benediction by Elder J. Jones.

---

Conference met pursuant to adjournment, at 3 p. m.

Meeting opened by singing the 134th Hymn,

"O God our help in ages past."

Prayer by Elder J. McCarthy. Sung the 129th Hymn,

"Sing to the great Jehovah's praise."

Sacrament was then administered by Elder J. Jones, who afterwards addressed the meeting, he said, that he was always glad to meet the saints, but that upon the present occasion he felt great joy on account of the vote given this morning, that there was no hardness of heart among them; that they were one. He then showed that the character of God was unchangable, and that he was consistent in his dealings with the children of men.

Sang the 272nd Hymn,—*"I have no home, where shall I go?"*

Meeting adjourned till 7 p.m.

Benediction by President Farnham.

---

Conference met pursuant to adjournment at 7 p. m.

Sang the 253rd Hymn,—*"Go ye messengers of glory."*

Prayer by Elder J. Jones.

Sang the 63rd Hymn,—*"Glorious things are sung of Zion."*

The meeting was then addressed by Elder J. W. Fleming.

Sang the 54th Hymn,—*"Praise ye the Lord it is good raise."*

Adjourned until Monday evening, 7 p. m.

Benediction by Elder J. Jones.

---

In consequence of heavy rain there was no meeting on Monday evening, when it was further adjourned until Wednesday evening.

Wednesday evening, April 4th, Conference met pursuant to adjournment at the office, No. 103, Parramatta-street.

Meeting opened by singing the 29th Hymn,—*"What was Witnessed in the heavens?"*

Prayer by Elder William Baxter.

Sang the 227th Hymn,—*"Come all ye sons of Zion."*

The Elders were appointed to their fields of labour. The meeting was then addressed by the Presidency, during which important instruction and counsel was given.

Sang 234th Hymn,—*"The time is far spent—there is little remaining."*

Conference adjourned to the first Sunday in July.

Benediction by President A. Farnham.

There has been a great union of feeling pervading this conference ; much of the spirit of the Lord has rested upon the Elders and Saints, so that our hearts have been made to rejoice in the Lord, and in the great work he hath set his hands to perform. Several applications for baptisms have been made during Conference.

A. FARNHAM, PRESIDENT.

JOHN JONES, CLERK.

## A SKETCH OF THE HISTORY OF THE WORK OF THE LORD IN THE AUSTRALASIAN COLONIES.

*By Elder John Jones.*

On Sunday afternoon, Nov. 2nd, 1854, after the dismissal of the Primitive Methodists out door meeting, on the Old Race Course Sydney, an aged but venerable looking man, with his hat in his hand, addressed the congregation in something like the following manner. Gentleman, I would wish an opportunity to say a few words to the people, I have been pleased with much that has been said on the present occasion, and being a Missionary sent to preach the Gospel, I would like to have the privilege of speaking to the people. He was asked from whence he came? He answered, America, when some little feeling was manifested, which soon subsided. Having asked for a place to preach in, the Rev. Mr. Moss, the Primitive Methodists' preacher, enquired to what denomination he belonged to ; and was answered, the Church of Jesus Christ of Latter-Day Saints ; this priest then ejaculated, Oh ! A MORMON EH ! He appeared a little agast at the fact, and having told the aged man, that he could not let him have a place to preach in, and that where they were now standing was his ground, that he occupied it every Sunday, he hastened away.

The assembly now called for a declaration of principles, when Elder John Murdock briefly but very forcibly, laid down the first principles of the Gospel. The nature of the organization of the Church of Christ, with the character of the blessings, enjoyed by saints in ancient times.

He was listened to with attention, with the exception of being once or twice asked ? Where is your Commission ? What's your authority ? There were some present, to whom the Lord had intimated, by vision or dream, that something important was at hand. One brother had a vision of the Kingdom of God, established in the centre of the world, continuing to increase until it overcame the world, and the spirit testified to him, when Elder Murdock was speaking that, that was the work of God. The writer had received a similar manifestation, and was under the like influence.

At the close of the address, several questions were asked, such as do you profess to be able to perform miracles ? Have you ever seen the sick healed, &c. The writer asked the following question ? Does your Church profess to receive revelation, suited to the present condition and character of man ? He answered boldly we do ? An appointment was then made for preaching on the Race Course, next Sunday afternoon. A Mr. John Davis, who has since made himself conspicuous in his opposition to the work accompanied Elder M. to his lodgings, and obtained from him a copy of the voice of Warning.

On Sunday the 9th Elder Murdock was on the ground, at the time ap-



pointed, and preached an excellent discourse, upon the principles of the Gospel and its restoration, and the Millennial reign of Christ, on the earth with his saints, Elder C. W. Wandle was with him, an appointment was made for the evening at the Old Assembly Room, when Elder Wandle preached testifying to the ministrations of angels, to the prophet Joseph Smith. At the close of the meeting, the proprietor said he should not let them have the room again.

After this a house was rented in Pitt-street, service being held therein every Sunday morning and evening, and public speaking on the Race Course every afternoon, meetings continued to excite an increasing interest, hundreds assembling at the out door meetings. About the end of Nov., Elder Murdock went to Parramatta, going per steamer, and returning on foot down the road, distributing the tracts that had then been published, viz., the Remarkable Visions, and the Proclamation.

On December the 3rd, the first person was baptised into the Church, an evening Meeting was held, there were but few present. There was much of the influence of the spirit present, and Elder Murdock spoke with great force and power, making plain the principles of truth. On the following day he left for Melbourne.

On Sunday morning January the 4th, 1852, the Sydney Branch was organized consisting of 12 members, there were 2 Priests and a Teacher and Deacon, ordained at this meeting.

On January 5th Elder Murdock returned from Melbourne; he stated that he found "the people principally gone to the gold diggings, and the whole country in perfect excitement." He "could find no shelter for himself or things, so that after spending about ten days under extreme difficulty, he returned here," this occurred about the time that gold was first discovered in Victoria.

About this time places were obtained for preaching at Chippendale, Rushcutters Bay, and at Kissing Point, but with no success.

About this time the Old Assembly Rooms were rented again.

On Saturday April the 27th, commenced the first Conference of the Church in these Colonies. The Conference was organized with Elder Murdock, as President, and Elders Wandle and Jones, as Counsellors. There were two Elders ordained this Conference. It was adjourned from time to time until April 6th, at this time there had been 36 baptised, a spirit of rebellion entered several, which caused some little trouble, and the most of those who rebelled fell away, a mission was appointed to Melbourne. After peace was restored, all went on well for a time, the work prospering Elder Wandle preparing to go on a Mission to Melbourne, and Elder Jones to Maitland, but on the 14th of May, the "Judge's Report" appeared in the "Sydney Morning Herald." This created a great excitement in the public mind, and seemed to press heavily upon the minds of many of saints. Elder Wandle with great difficulty, got an answer inserted in the Saturday's issue, of the same paper, which connected with his reply on the public Race Course allayed the excitement, and gave general satisfaction.

As the devil never did anything, but that the Lord overruled it for good, so in this case, Elder Wandell's letter being observed by a merchant, at whose office letters from the authorities of the Church in England were laying, these were forwarded through the post, and came to hand on Tuesday the 17th, with a small supply of Books. This was a great source of joy and rejoicing to all; the news received, set aside the "Judge's Report" entirely.

At this time Elder Murdock, in consequence of the enfeebled state of his health, determined to return home, on account of this, a special Conference was called, at which Elder Murdock resigned his Presidency of the Mission, and that of the Branch also ; Elder Wandle was appointed President of the Mission, Elders Jones and Beaty as Counsellors ; Elder Jones was appointed President of the Sydney Branch.

On Sunday May 30th, Elder Murdock delivered his farewell address to the public on the Race Course, and to the Saints in the evening. On Wednesday, June 2nd, Elder Murdock went on board the "Harmony," bound for San Francisco. In June Elders McCarthy and Jones went to Maitland, in consequence of an invitation from Brother and Sister Harris, who were from England, a room was rented, brother H. furnishing it with forms and supplied the Elders with provisions.

The second Conference took place on July the 3rd, and was continued by adjournment to the 6th, the appointments remaining as above, until the middle of July, when Elder Wandle went to Port Phillip ; he appointed Elder J. Beaty to the Presidency of the Sydney Branch, leaving Elder Jones in charge of the work, in New South Wales. Early in September Elder Jones was requested to return to Sydney, to set the Branch in order ; on his arrival in Sydney, Elder B. resigned the presidency of the Branch and Elder Jones was voted into the same.

All went on well until the latter end of October, when the devil made another effort to overthrow the work, by the influence of apostates, who insinuated themselves amongst some of the brethren, who listened to their lies, and also, by taking advantage of the inexperience of the saints in Maitland, who were blessed with the gift of tongues ; and leading them astray, Elder Wandle was requested to return to this Colony, to set things in order there. About this time, an opening was made at the Williams River, by Elder M'Carthy.

President Wandle returned to Sydney, on the 17th of December, he proceeded to Maitland, everything was restored to peace and order.

A Conference was held in Sydney, commencing on January 1st, 1853, continuing by adjournment to the 30th, the brethren who had rebelled in Sydney, were dealt with being disfellowshipped.

In the latter end of February, Elder Wandle began to make arrangement to lead up a company to Zion.

A Conference was called, when he resigned his Presidency, appointing Elder Jones to succeed him.

On April 1st, the Barque Pacific, from San Francisco arrived, bringing a company of ten Elders for the Australasian Mission, viz., A. Farnham, President, William Hyde, First Counsellor, J. W. Fleming, B. Frost, A. Dowdle, J. Graham, J. S. Eldridge, J. Norton, John Hyde, and P. Smith. On Saturday, April 2nd, the "Sydney Morning Herald" introduced the Elders to the public notice, giving extracts from the Deseret extra, as published by one of the San Deigo Journals, by which a great excitement was created in the minds of the public, and of the saints also. In consequence of the smallpox the vessel was ordered into Quarantine.

On the 1st of April, the company amounting to about 30 souls, were ordered on board the "Envelope," she sailed on April the 6th, Elder Wandle having the charge of them.

On Saturday April 9th, the Barque Pacific was released from Quarantine.

The company of Elders got ashore about dusk, they were all well with the exception of Elder John Hyde ; they were lodged amongst the brethren.

On Sunday the 10th, there was a good attendance of the Saints at meeting, and some strangers ; Elder Jones introduced President Farnham, who afterwards introduced the remainder of the Company of Elders. Elder Jones then resigned the appointment of President, and it was voted to receive and sustain Elder Farnham, as President of the Australian Mission. Elder Jones being appointed President of the Sydney Branch, Elders W. Robb, and R. Evans, as his Counsellors. President Farnham addressed the meeting, exhorting the saints to be cool, deliberate and prayerful, not to give heed to the reports going abroad, but if their was anything that they did not understand, or that they wanted to know, to come to him and he would satisfy them, for it was not the desire to keep anything hid. The saints were called upon, to judge whether they had brought the spirit of the Lord with them. He told the Saints that he should take the earliest opportunity of visiting them at their homes ; the meeting during the day was also addressed by Elder W. Hyde, and several others of the newly arrived Elders. It was evident to all that this company had brought the spirit of the Lord with them, for its influence was felt upon all, it seemed to burn within the bones of the writer, it is a day that will never be forgotten by him ; the testimony borne that the Lord was blessing the saints in the Valleys of the Mountains, caused all faithful saints to rejoice, indeed so manifest was the influence of the spirit of the Lord, upon that occasion that the hearts of some who had been separated from us seemed to relent.

Monday the Company of Elders, met at Elder W. Robb's, George Street, when the Presidency of the mission was fully organized by appointing Elder Josiah W. Fleming, as second counsellor to A. Farnham, President. Report was received as to the state of the work, and of the condition of this and other colonies ; the Elders were appointed to different fields of labor, Elders A. Dowdle and J. Norton, to Adelaide ; B. Frost and P. Smith, to Victoria ; J. Graham and J. S. Eldridge, to the N. W. Section of this Colony ; William Hyde, to the Hunter's River District ; J. W. Fleming to remain with the President in Sydney ; John Hyde being sick remained in Sydney. These Elders started for their respective fields of labor, as soon as circumstances would permit. The President after their departure, turned his attention to visiting the Saints, Elder Fleming accompanying him, ascertaining the state of their feelings, giving such instruction and counsel as seemed to be necessary, at such times the Deseret Extra was generally taken along, and read to any who desired, by this means an influence was brought to bear upon the saints, that tended to preserve them ; by allaying their prejudices and addressing their reason ; so that through the blessing of God, none in Sydney left the church, through the doctrine of plurality with the exception of about 3, who have since applied for readmission. Things thus moved steadily along.

Elders Wm. Hyde and John M'Carthy, at the Hunter's River, were blessed in their labors, a branch was organized at the Williams River, on June the 28th, 1853, 1 Elder, 1 Priest, and 1 Teacher were ordained. A Conference was held in Sydney, on the first Sunday in July, some were called to the priesthood, we were blessed with much instruction and counsel, by Elder W. Hyde. There had not been time to receive any report of the operations of the Elders, in the distant fields of labor. Elder John Hyde continued to grow worse.

The male members of the Sydney Branch, having been organized into a counsel, for the transaction of business, a meeting of the same was called on July 21st, when amidst other business, it was determined to publish a periodical monthly, to be called the "Zion's Watchman," this resolution was come to, on account of the repeated attacks that were made upon the saints and their principles, and the impossibility of getting anything inserted in reply.

In accordance with the above resolution, the first number of the "Zion's Watchman" was issued on August 13th, 1853.

On Saturday Aug. 27th, Elder John Hyde, after enduring extreme suffering, (the disease being a cancer in the throat,) departed this life in the firm assurance of the Faith. President Farnham and the Elders in Sydney, were unwearied in their attention to him, and everything was obtained that would minister to his ease or comfort. He was respectably interred in the Camperdown Cemetery.

On September 24th the second and third number of the "Zions Watchman" were issued. Being desirous of laying before the public the doctrine of Plurality in plainness, it was found necessary to issue a double number. On the first Sunday in October a conference was held in Sydney at which it was reported that Elder Frost was at the diggings, where a branch had been organised. Elder W. Cooke being appointed president. Elder P. Smith was labouring at Geelong, Elders Dowdle and Norton had made an opening at Adelaide, having organised a branch, with prospects of organising others. The work rolling forth in the Hunter River District, the Saints in Sydney increasing in faith. There was three ordinations at this Conference, and Elder Mc'Carthy was appointed on a mission in the interior, in which he laboured for three months.

The reason of the non-appearance of the October number of the "Watchman" was in consequence of pecuniary difficulties, but through the blessing of the Lord the way was opened, so that another number was issued on November 12, from which time it has continued to be issued, being freely distributed throughout the colony, thus it is instrumental in preaching the Gospel and in preparing the way for the Elders.

On the 14th November 1853, in consequence of an invitation to go and reconcile the Book of Mormon and Doctrine and Covenants with the Doctrine of Plurality, as stated in the "Watchman," President Farnham proceeded to Pennant Hills, about twenty-five miles distant, and succeeded in his mission, for on arriving there during a thunder storm, the conversation immediately began, and continued until 3 o'clock in the morning. After a few hours reflection the man told him that himself and wife were ready for baptism. About 3 o'clock, p.m. on the 15th they were administered unto. There has been considerable preaching at this place by the President and Elder J. W. Fleming.

November 28th.—A Branch was organised at Clarence Town, William's River, also another at Newcastle, on December 7th, composed principally of Welch Saints who had come to work in the coal mines at that place. The account of the work from January 1st, 1854, will be found in the Reports of the Conferences as published in the "Watchman" up to this date—April the 1st, 1855.

From the foregoing it must be evident to all that the Lord has been with his servants, but when the remainder of the progress of the work is con-

sidered, as it is made known in the Minutes of the Conferences, how much more does the hand of the Lord appear, and what greater cause for thankfulness the Elders and Saints have. But if a detailed history was given the motive to gratitude and dependance upon God would be still greater. We acknowledge the hand dealing of our heavenly Father in all things and praise him for his mercies. Amen.

P.S.—There has been about 24,000 tracts published and distributed in these colonies, besides some thousands that have been distributed that were sent from England. There has also been received from England several hundred pounds worth of books, and there is not now a supply of the standard works in the office, all this having been accomplished in little more than three years, through the instrumentality of weak, (and in the eyes of the world) contemptible agents. Is it not truly a "*marvel and a wonder*?" Is it not an evidence that the "God of Jacob" is with the Elders of Israel, to whom be the glory Amen.




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# ERRATA.

P. L.

2 15 after equitably read administered  
 " 31 instead of pary read party  
 " 34 " of evidence read evidences  
 6 8 " of different read diffident  
 " 10 " of owne read own  
 " 17 after been read indeed  
 " 29 instead of weakness read weaknesses  
 7 21 " of principle read principles  
 " 2~ after may read be  
 " 30 instead of principle read principles  
 8 3 " of name read names  
 " 5 " of 1845 at read 1846 and  
 9 19 after then read if  
 " 30 instead of exortation read exaltation  
 " last " of in read it  
 12 37 " of John read Joseph  
 13 1 " of their read this  
 15 2 " of progenitors read progenitors  
 " 25 before only read not  
 22 9 instead of this read His  
 23 48 " of his read this  
 " 5 in the 13 Par. instead of elevation read  
 exaltation  
 " 6 in the 14 Par. instead of saith read saith  
 25 8 instead of ro read to  
 20 2 " of Labana read Laban  
 30 3 after of read the  
 30 25 instead of wrested read wrestled  
 31 8 " of past read post  
 " 10 " of Iasiah 13, 12 and 4 chaps. read  
 Isaiah 1st, 4th and 11th chaps.  
 33 22 instead of consulted read consulted  
 36 20 before Theologions read let  
 39 26 after roar out read of  
 40 23 instead of wicket read wicked  
 40 2 Poetry, instead of upn read upon  
 47 43 instead of fuctions read functions  
 49 4 after absurdities read of  
 52 1 instead of of read to  
 54 13 " of arouse read arose  
 60 10 after man read made  
 69 44 instead of name read names  
 69 4 " of took read take  
 " last " of persona read personal  
 72 20 " of your read four  
 79 2 " of Chrirst read Christ  
 85 37 " of Bond read Pond  
 96 4 " of servellance read servility  
 97 35 " of lying read lying  
 98 31 " of section 10 read section 65  
 105 11 " of from read for  
 " 14 after territory read which  
 117 15 instead of but of read of but  
 118 25 before humble read more  
 121 18 instead of effect read affect  
 129 23 " for read with  
 133 36 " of lifted read left

" 42 " of that read the  
 134 17 " of ahal read shall  
 " 21 " of he read she  
 139 26 " of exhalt read exalt  
 140 46 " of exhaltation read exaltation  
 " last " of exhalted read exalted, and in-  
 stead of exhalt read exalt  
 141 1 instead of exhalt read exalt  
 12 1 " exhalted read exalted  
 1 2 39 " of ascription read ascription  
 145 18 " of unto read into  
 147 41 " of see read see the  
 140 34 " of cannot read can  
 154 34 " of April read March  
 " 44 " of Joseph read Josiah  
 155 10 " of sung read sang  
 153 13 before seventy read one  
 " 5 instead of letters read letter  
 157 32 " of Snider read Snyder  
 159 6 " of dealing read dealings  
 160 48 before meeting read Tuesday evening  
 167 at the foot of the Epistle read to be continued  
 168 12 before she read that  
 " 13 instead of persons read parsons  
 " 24 " of ministers read masters  
 182 at the foot read to be continued  
 184 26 instead of deviation read divination  
 192 40 " of othe wise read otherwise  
 " 50 " of s irit read spirit, and instead of  
 ife read life  
 " 57 instead of fai h read faith  
 193 24 " of su press read suppress  
 " 40 " of he ven read heaven  
 " 48 " c ntribute read contribute, and in-  
 stead of i might read its might  
 " 49 instead of gos e lies in his read gospel lies  
 in its, and instead of su ernatural read  
 supernatural  
 " 50 instead of msnifest read manifest  
 " 51 " of ex cised read exercised  
 " 44 " of o men read of men  
 194 6 " of p ison read poison  
 200 1 1st verse, instead of Mauri read Maori  
 " 2 12th " of Abram's read Abr'ham  
 " 2 11th " of they have read they've  
 " 1 19th " Mauri read Maori  
 " 1 2 th " of exhalted read exalted  
 205 3 instead of ransom read ransom'd  
 214 20 after years read ago  
 " 34 instead of Nor h read North  
 220 7 " of about read above  
 230 8 " department read deportment  
 240 12 " of peparing read preparing  
 " 40 " of greater read great  
 241 1 " of sun read son  
 245 last after it read is  
 248 7 instead of if read is  
 " 29 " of Halington read Arlington









